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VOLUME XXX
NUMBER 11

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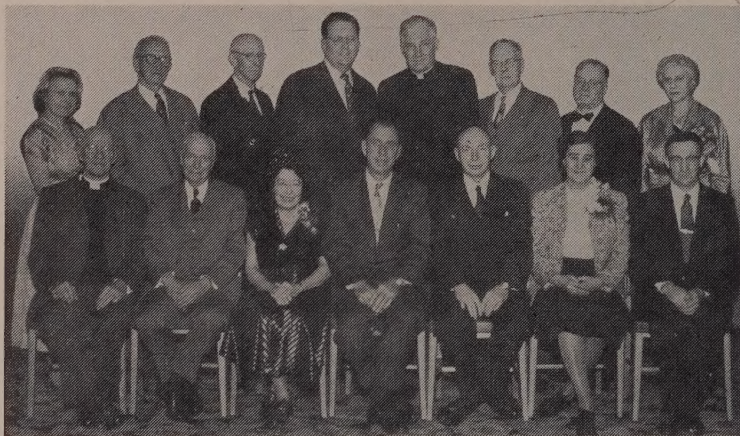


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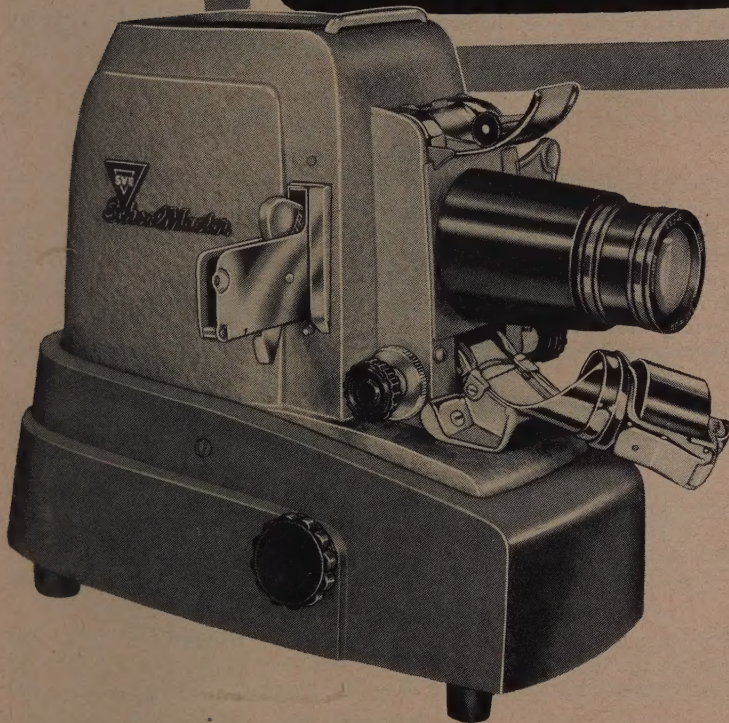
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Contents

SEPTEMBER 1954

Church Administration

Taxation of Church's Collateral Activities— <i>Arthur L. H. Street</i>	11
Doorbells and Churchbells— <i>Wyn Blair Sutphin</i>	18
Special Events Calendar	42
Audio Visual Aids in the Church— <i>William S. Hockman</i>	70
Recordings for the Church School— <i>A. Myfanwy Roberts</i>	71
Architects' Report on New Church Construction	72
New Products for Churches	85

Church Building

Chapel in a Community Center, Congregation Shaare Torah, Brooklyn	6
Mount Zion Lutheran Church, Minneapolis, Minnesota	9
Trinity Episcopal Church, Tulsa, Oklahoma	34
Methodists Follow as Republican City Moves	35
Cornell Builds Interfaith Center of Natural Stone	41
Galilee Baptist Church, Chicago, Illinois	62
The Ecclesiastical Rooster	66
Wall Covering Development Suited to Church Interiors	74

Homiletic Material

Selected Short Sermons— <i>Earl Riney</i>	4
What the Christian Gospel Is— <i>Frank H. Ballard</i>	7
Giving God Our Best— <i>A. Stanley Keast</i>	28
September and School— <i>Orva Lee Ice</i>	29
The Awareness of God— <i>John Schott</i>	30
Priming the Preacher's Pump— <i>David A. MacLennan</i>	44
Sermon Seeds	46
The Pastoral Prayer— <i>William Forshaw</i>	58

Washington Pilgrimage

The Washington Pilgrimage Reports	12
The Spirit of Abraham Lincoln— <i>Douglas McKay</i>	13
The Washington Pilgrimage and the National Archives— <i>Robert H. Bahmer</i>	14
The Spirit of the Founding Fathers and American Youth— <i>William E. Kerstetter</i>	15
Paraphrase of the 13th Chapter of St. Paul's Letter to the Corinthians— <i>Mrs. Georgiana Sibley</i>	16

The Minister

Job Management for the Preacher!— <i>William H. Hunter</i>	20
Jest for the Parson	55
Just Between Us Ministers— <i>William H. Leach</i>	69

The Minister's Wife

The Pastor's Wife— <i>Joyce Engel</i>	56
Our Ever-Present Dilemma— <i>Eleanor Mager</i>	56

Changing World

The Des Moines Census Story— <i>John D. Clinton</i>	36
News of the Religious World	8, 11, 19, 34, 61, 65, 68
Religion in the British Isles— <i>Albert D. Belden</i>	84

Readers' Comments

They Say—What Say They? Let Them Say	55
--------------------------------------	----

Books

Parson's Book of the Month	52
Review of Current Books	76, 78, 79, 80, 81
Fiction of Interest to Ministers— <i>James R. Uhlinger</i>	82

Editorials

The Story Behind the New Pledge	5
The Confidantist	5
One Lord: One Faith: One Dollar	6
Making Friends with Pain	6

Indices

Index for Volume XXX Begins on Page	90
Classified Advertisements	97
Advertisers' Index	98

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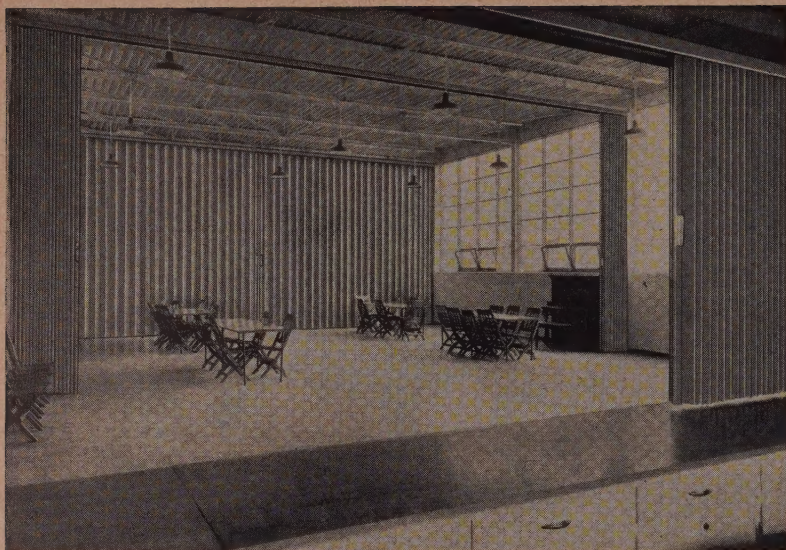
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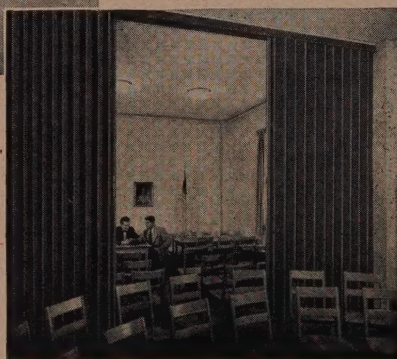
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Selected Short Sermons by Earl Riney

The most hateful thing in God's sight is a man without affection and love.

Many who are first in the eyes of the world are last in God's sight. (The Bible)

A man begins to live only when he gets out side the circle of himself.

Zacchaeus was a rascal, but he had one redeeming quality—he knew that he was a rascal.

Sin like cancer is a dreadful disease; chiefly because it eats away our lives, without our knowing it.

The home of Mary, Martha, and Lazarus, under the shadow of sorrow, turned to Jesus.

Jesus chose Simon Peter because Simon was the type of man upon whom to build leadership.

Christ influences the life of society from the center out; he begins with the individual.

The final defense of Christian truth is found in the results that it produces.

They seldom come better than Barnabus in the Bible or anywhere else.

Frequently young people do not appreciate the value of a good reputation.

Beware of the person who feels called upon to tell you your faults.

Your life will be a great success if you will let God direct it.

If you keep your feet on the ground, you will not have far to fall.

Nearly all people know how to raise their children except the people next door.

He is a fool who cannot be angry; but he is a wise man who will not. (Proverb)

The best salesman is that in which the salesman lets the buyer sell himself.

Few men will date a girl often where he doesn't have the lion's share of the spotlight.

Editorials

The Story Behind The New Pledge

"I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation under God, indivisible, with liberty and justice for all."

ON Flag Day, June 14, 1954, President Eisenhower, signed a bill passed by both houses of Congress which placed the words, "under God," in the pledge of Allegiance to our flag. The bill had been introduced into the House of Representatives by Representative Louis C. Rabaut of Michigan and in the Senate by Senator Homer Ferguson of Michigan.

There has been much speculation about the inception of this legislation. I have been familiar with the entire effort and will be glad to sketch it for our readers.

It had its beginning in a sermon preached by Dr. George Docherty in the New York Avenue Presbyterian Church, Washington, D.C. It was mentioned in a sermon preached to members of the Washington Pilgrimage who had gathered in the church in May 1952.

The distinguished Scot-born minister expressed surprise that his own boy, who had recently become a Boy Scout, had learned a pledge to the American flag which did not recognize the religious foundations of our nation. He went further and suggested that it would be a good challenge for the Pilgrimage to try to have such a faith placed in the pledge.

The Pilgrimage agreed with the clergyman. A committee headed by Mr. Stanley M. Simpson of Chicago was assigned to study the situation. At the meeting the following year the report was brought before the Board of Trustees of the Pilgrimage. Mr. Simpson found the board very receptive to his idea and was asked to find some one to bring the matter before the Congress.

Senator Ferguson was found open to the proposition. His colleague in the house, Congressman Rabaut, a Roman Catholic, was glad to introduce the legislation in that branch of the congress.

It was considered, debated and voted.

Shortly after the President had signed the bill American Legion officials raised a new flag on the capitol steps. With hands raised above the eyes, they were led by Senator Ferguson and Congressman Rabaut.

"This nation under God."

The Confidantist

MEMORY does funny things. A flash-back has called to mind a discussion of the "confidantist."

It must have been thirty-five years ago when I sat with a group of Presbyterian and Reformed clergymen in a minister's club, in Utica, New York, known at the time as *Kappa Nu*. The custom in the club was that each member, in turn, would present a paper on a subject of his choice. A discussion would follow. On this particular day the title of the paper was "The Confidantist."

The author recognized an approaching new order in society which would place heavier burdens upon the minister. His pastoral work should take on new duties and work in wider area. He must counsel youth who looked forth to marriage, married people in domestic difficulties, alcoholics and those afflicted by narcotics, business men squeezed to the breaking point, women burdened to the point of exhaustion.

I don't think the word counseling appeared in the paper, nor was it used in the discussion. As I recall no one realized that this paper might be prophetic. In fact some of us hoped that we would not be expected to serve in the areas indicated. But, now that the flash-back has come the ideas of the paper have been as true of the work of the minister as Bellamy's *Looking Backward* has been to society.

My paths have not crossed with those of J. Canfield Van Doren. I do not know whether he followed the suggestions he outlined for others. But at this late date I have a hope that he will see this editorial and know that one colleague of long ago has recognized his paper on the Confidantist as a prophetic document.



CHAPEL IN A COMMUNITY CENTER: A small chapel, used primarily for weddings, of the Congregation Shaare Torah of Flatbush in Brooklyn, N.Y.

The Ark and panelling are of walnut with carved and gold leafed Menorah and Tablets, bronze eternal light, deep red carpeting on platform and lining inside Ark.

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One Lord: One Faith: One Dollar

I was invited by Colonel Lewis G. Wells, head of the Wells Organizations to sit in on a two day conference which his organizations sponsored with the denominational stewardship and church extension leaders. It was a down to the earth discussion of stewardship techniques and fund raising. There were differences of opinion on many points but on one thing all seemed to be agreed—the churches have assumed a poverty complex which is not justified by the facts.

Our western world is rich in gold and silver; the members of our churches have average or better incomes. To continue the fiction that the church is a poor institution does little credit to our vision. Yet, many of our money raising programs are based on the concept of the Church as a suppliant. We hold out our hands asking for alms. As a result we receive alms.

Perhaps the fault is in our failure to visualize great programs. There is money for worth while projects. The church which sees a great program for its families is laying the foundation for a satisfactory church building; a church that sells its program can get funds; a church

which sells the program is in a position to raise money to finance the building and its program.

It is too bad that we must spend so much time in our churches in trying "schemes" for raising a few dollars when the work demands the fruits of Christian stewardship. Begging and token giving go together. Great programs and large giving are companions.

Noting that the per capita giving of our churches has been constantly increasing until some communions now give an average of more than fifty dollars per year, some wit has suggested that the slogan for the ecumenical church might be, "One Lord, One Faith, One Baptism, One Dollar."

Let us hope that the dollar a week idea will not be the peak of income sought for our churches.

Making Friends With Pain

TWO physical defects have seemed to bring more bitterness and pain than any others. These are blindness and amputation of the limbs. It was because of this personal background that I marveled at my

(Turn to page 89)

What The Christian Gospel Is

FRANK H. BALLARD*

MOST of my life I have been trying to understand and to preach the Gospel. To try to condense it all into one short paper and still make it interesting is enough to daunt the most venturesome.

For one thing, Christianity has meant so many different things in different periods. And it means so many different things to different people today. If you were to ask the Cardinal Archbishop of Westminster what Christianity is, you would get one answer. The President of the Methodist Conference would give another. A man like Dr. Albert Schweitzer would probably give another.

One of the things that can be said at once is that the Gospel is not human wisdom or speculation. The mind of man has had much to do with its explanation and presentation. But the Gospel is not something that able men have created; it is something that God has given. It is good news from above.

The next point is almost as important. It is that Christianity does not pretend to answer all the questions of life. It sheds light upon life's mysteries, but it was not given either to satisfy human curiosity or to save us from the trouble of thinking for ourselves. Even on the nature of God Christianity does not say all that might be said. Even Jesus Christ could not say everything. People would not have been able to receive it if he had. The teacher must always accommodate himself to his audience. It would be absurd for Tom, Dick and Harry to walk into the lecture room of a great philosopher and expect to understand. You have to be trained step by step before you can appreciate the ripest wisdom of the maturest minds. This applies in the sphere of religion as elsewhere. Christ came to bring light into a dark world, to bring liberty to the enslaved, to be the Saviour of the world. He did not come to give men a ready-made answer to all the problems of the ages.

Here is something else that is just as easy to understand. Christianity is not, in the first place, good advice: it is religion. That has commended it to some ages. It is a difficulty today. For there is a widespread prejudice against religion—all sorts of religion. It is a prejudice, not a rational attitude. We must not turn aside to enquire how the prejudice arose. The fact is that millions of people look suspicious if you begin to talk religion. I don't mean merely in Russia and China—we all know what has happened there. It is not, of course, the first time that men have reacted violently against religion. What is, perhaps, new is the antipathy that is found even in nominally Christian civilizations. There is plenty of it in England today. Not Communists only, but thousands of people of moderate opinions will have nothing to do with religion and will poke fun at religious folk. One popular writer said, in perhaps his earliest book, that "for the first time in history there is coming to maturity a generation of men and women who have no religion, and feel no need of one." Before he died Dr. Joad became a Christian and wrote a book to explain why he became a Christian, but the bulk of the population have not yet followed him.

I am not speaking only of a local phenomenon. Do you realize what is happening in other lands and to other faiths? By all accounts Hinduism and Buddhism were decaying in India long before the Marxian system had been popularized. It was much the same in Japan where some years ago ninety per cent of the students in Tokyo University were reported to be agnostic. Even Mohammedanism, which still presents itself before the nations as a fighting force, is said by competent observers to have lost its vitality. I am not forgetting the expansion of Christianity of which Professor Latourette and others have written. Where there has been a long history of Christianity, as in this country, there has been reaction. But in what used to be called "the mission

field" men and women have crowded into the Church faster than the Church has been able to deal with them. The question of questions now is: Can Christianity not only survive the attacks of scientific agnosticism and materialistic Communism but lay the foundations of a new age? That is far, far more important than the subjects so widely discussed in the press and over the British Broadcasting Company.

An Historical Religion

Now let me make another statement—a perfectly obvious statement—the Christian Gospel is a historical religion. It is not wishful thinking which men have thrown into the heavens and received back in concrete form. It is as much a matter of history as the British Commonwealth or the United States of America. There was a long, long preparation in time. There was a dynamic moment when, as we say in Biblical language, the *Word* became flesh. Jesus Christ was not a phantom—though men have tried to prove that he was. He was born at a definite time and place. He lived and grew amongst men as other boys do. He laboured and suffered and died—and rose again. These things have been recorded in documents which have been examined as no other documents in the world have been examined and which stand to this day as reliable records. It is all set down in black and white—how disciples were chosen, the Church founded, the message of salvation taken from shore to shore, men and women convinced and converted. It is an amazing story. It does not always remain at that level. When Christianity became fashionable with courts and governments it lost its purity. You can't read the whole history without finding much to apologize for. But there are always the mighty achievements, the lifting of men and nations to holiness and truth and self-sacrifice. Let men who stand aside in an attitude of condescension or criticism consider what the world would have been like without this continuous,

*Former Moderator, Free Church Federal Council of England and Wales.

creative, redemptive force, and consider, also, how much they themselves owe to a religion they dare to despise.

But what really is this Christian Gospel? One could point to the Christological creeds, but we cannot forget that they were devised many centuries ago and expressed in language that leaves the twentieth century guessing. One could point to the Bible, but men tend to read into the Scriptures what they want to find, and there are differences there that demand explanation. There are not only the first three Gospels. There are also the Johannine writings and the Pauline epistles, not to mention Hebrews and Revelation.

Let me then content myself with trying to tell you as simply as I can what Christianity has meant to me. I will not pause over my childhood, though religion was never a greater reality than then. There came, however, a time when it was my duty to preach and teach the Christian evangel. What were the assumptions with which I started?

One was that Christianity was unique in its simplicity, its inwardness and especially in the emphasis it placed on love as the secret of life. At the heart of the universe is a God who loves us. We must love him and one another. This is not entirely absent from other religions, but no one has ever said as Jesus said, by life more than by word: Put your trust in love; trust it utterly and to the end. Whatever fails, love will not.

Another assumption was that this unique Gospel was not for a privileged few but for all mankind. To retain it to ourselves is not only to wrong our brother man but to injure ourselves. It is to belittle the Gospel and, therefore, to wrong the universal Father. You can no more make Christianity parochial than you can divide the atmosphere into compartments. We must not force it upon anyone, even upon our own children, but we must offer it and persuade men to accept it. When we coerce men we create divisions. When we persuade men in love we work for the unity of mankind.

Gospel Was Truth

Still another assumption was this: that the Christian Gospel was Truth beyond which we could not get. That did not mean that we had become infallible, or that the Church had ever expressed the whole counsel of God. We have always pointed forward to heights yet to be scaled. Some, like Cardinal Newman, have had their Doctrines of Development. Most of us have been content with the belief that the Holy Spirit is leading us on from the partial to the perfect. But though the way is long—far too long to be completed in three score years and ten—we shall never get beyond the WORD

made flesh. Jesus for us is final and absolute, and the work of the Holy Spirit is to take of the things of God and reveal them to us.

That in the severest brevity is the Gospel with which I set out more than forty years ago. I must add that we were then under the influence of the "Back to Christ" movement. We did our best to see Jesus as he appeared among men in Palestine and to understand the minds of those to whom he spoke. Like many others I concentrated on the teaching of Jesus, with perhaps special attention to the ethical teaching. I do not regret those years of close study. I thought I had a message worth preaching and I delivered it with all the confidence of youth. But I am glad I did not stop there.

First I found more difficulty in deciding what the historical Christ was than I had anticipated. Then I found my way on to the epistles, which meant moving from the Jesus of history to the Christ of experience. It was not long before I realized that Christianity was primarily an offer and I had made it into a demand. I had never denied John 3:16—"God so loved the world that he gave his only begotten son . . ."—but what I was insisting upon was a system of ethics for poor mortals as weak as myself and a program for nations. It was almost like a theological conversion when I realized that my sermons were rooted and grounded in the human heart and not, as the Bible is, in the love and mercy of God. In these later years the burden of my message is what God has done for us rather than what we ought to do ourselves. Man is not only weak, he is sinful. He cannot do that which he knows he ought to do. But God has come to our help. He has sent his son to be our Saviour. It is for us to accept him, to trust him, to love him, as a child accepts, trusts and loves a good parent. It is not the easiest thing to say to the modern mind, for the modern mind has its own prejudices, but it is the heart of what is meant by the Gospel of redemption.

I do not expect everyone to make a pilgrimage exactly like mine. There is room in the New Testament for James as well as Paul, for the Book of Revelation as well as Luke's Gospel. There ought to be room in the Church for Luther and Calvin, for Cardinal Newman and C. H. Spurgeon, for the Archbishop of Canterbury and Billy Graham. A universal Gospel needs all sorts of minds to apprehend and present it. But it is a Gospel as big as this that the world needs. I do not promise that men will quickly respond however adequately we preach. As I have just said, the world has its own point of view and will not quickly surrender it. Between that mind and the Christian Gospel a great gulf is fixed, and not the least dif-

ficulty facing the Christian evangelist today is to know how to span it. We shall not span it by surrendering what is distinctive in our message. What the world really needs is the glorious Gospel of the blessed God, and we must not be too concerned with the difficulties. "A great door and effectual is opened unto me, and there are many adversaries."

\$7,500 AWARD OFFERED BY ABINGDON FOR BEST RELIGIOUS BOOK

COMPETITION has been opened for the \$7,500 Abingdon Award to the best book in the religious field. Announcement by Abingdon Press said the award will go to the work which will, in the opinion of the judges, "accomplish the greatest good for the Christian faith and Christian living among all people."

Any unpublished manuscript excepting only fiction and poetry will be considered for the award which was established to "encourage the writing of distinguished books in the broad field of evangelical Christianity." Abingdon indicates that manuscripts intended for a wide reading among Christian laymen and scholarly works for Christian leaders will receive the same consideration.

Judges for the 1955 award are Walter Russell Bowie, professor of homiletics in the Protestant Episcopal Theological Seminary in Virginia; George A. Buttrick, pastor of Madison Avenue Presbyterian Church in New York City; W. E. Garrison, professor of philosophy and religion at the University of Houston and literary editor of *Christian Century*; Nolan B. Harmon, editor of Abingdon Press; Halford E. Luccock, professor emeritus of homiletics at Yale University Divinity School; and John A. Mackay, president of Princeton Theological Seminary.

Previous award books include *The Kingdom of God* by John Bright (1952); *Here I Stand* by Roland H. Bainton (1950); *Prayer and the Common Life* by Georgia Harkness (co-winner 1948); and *The Religion of Maturity* by John Wick Bowman (co-winner 1948).

Those wishing further information should write to "Award Editor, Abingdon Press, 150 Fifth Avenue, New York 11, New York." An official notice of intention to submit a manuscript must be filed with the publishers before November 1, 1954. The finished manuscripts must be submitted by March 1, 1955, and the winner will be announced in October, 1955. An outright award of \$5,000 will be given to the winning author at the time of the announcement, and \$2,500 advance royalties will be given him when the book is published in 1956.

Mount Zion Lutheran Church, Minneapolis, Minnesota

F. E. Geske, Minister

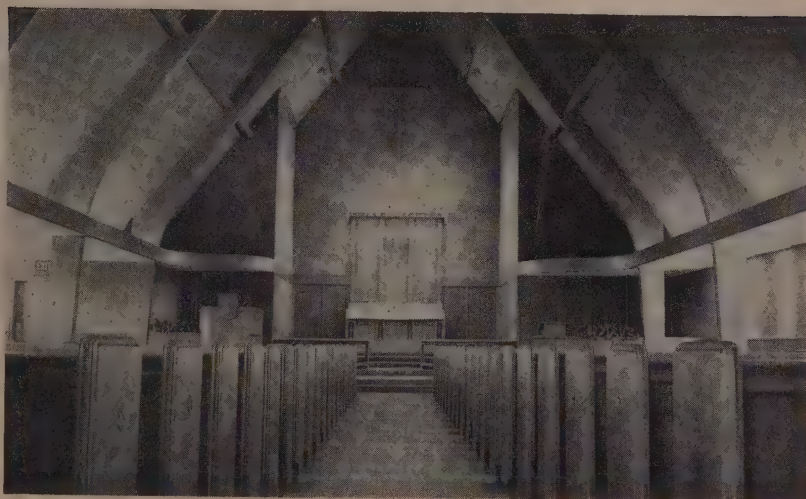
Armstrong & Schlichting, Architects, Minneapolis, Minnesota

Mount Zion Lutheran Church was completed in the spring of 1951. The site is a corner lot on a rather heavily traveled street in a residential district of south Minneapolis. The congregation had been housed in a smaller building several blocks away, but the gradual growth of the congregation made it necessary to secure larger quarters. Consequently, the older building was sold and the new site used for the new building.

This new site was not very large and it was perceived immediately that it would be necessary to construct a full basement under the building to provide the needed space within the confines of the lot. Additional space has been reserved to the north of the building for future expansion, containing the necessary educational space.

The program called for seating space in the nave for approximately 375 people and some overflow seating space for special occasions in addition to a choir of about 40. The space for the choir is provided in the balcony at the rear of the Church, part of which cantilevers over the nave about eight feet. Space for the pipe organ is provided behind the grille at the rear of the choir. The overflow space has been provided in a wide side aisle on one side of the nave and there is space in this aisle for about 100 folding chairs. This same space also serves as a gathering place for members of the congregation who wish to stop and exchange a few words at the conclusion of the service. The inclusion of this wide aisle also makes it possible to use a considerable smaller narthex than would be necessary under normal conditions.

The pastor's office is provided in the building and at present the size of the congregation does not require any additional office space as this space can be included in the future development to the north.



Upper: Interior facing the altar. The choir is seated in balcony at the rear. Seating capacity, including choir approximately 400.

Lower: A wide Aisle at the left of the congregation serves as a foyer.

The Washington Pilgrimage Reports

CHURCH Management has had the privilege, year after year, of reporting the highlights of the Washington Pilgrimage, the *Church Management* Awards Dinner and publishing some of the addresses.

The 1954 meeting was held in the capital city on April 30, May 1 and 2, 1954. Several hundred pilgrims from all parts of the nation gathered to visit the national shrines, visit the historic archives and study the religious art of the nation. The attendance climax was the awards dinner held in the Hotel Statler on Saturday evening; the day of fellowship was Sunday when the group sailed the Potomac from Washington to Mount Vernon. The Bible lesson for the day was conducted by David C. Cook III, president of the well known David C. Cook Foundation, publishers of educational and inspirational literature.

Three awards were made at the dinner. The selection of the winners lies in the province of the Editorial Advisory Board of *Church Management*. The nominees were presented by Dr. William H. Leach, Senior Editor of *Church Management*. The award as the Clergy-Churchman for 1954 went to Dr. Edward L. R. Elson, minister of the National Presbyterian Church, Washington, D.C.; the The Churchwoman Award for 1954 went to Mrs. Georgiana (Harper) Sibley, long prominent in Episcopal and ecumenical church programs. She makes her home in Roches-

ter, New York. The Lay Churchman award went to Robert G. LeTourneau of Longview, Texas whose religious, missionary and philanthropic activities are well known.

Each year these awards have been presented in the form of a leather bound, embossed certificate which carries an individual tribute.

Readers may be interested in the carefully selected words in which each award is presented. Following are the three used in 1954

BY THESE PRESENTS BE IT KNOWN

That the Editorial Advisory Board of Church Management, cooperating with the Washington Pilgrimage, Inc.,

Has conferred upon

Edward L. R. Elson

The award of

Churchman of the Year 1954

In recognition of his outstanding service to the nation as chaplain, pastor, educator and statesman.

* * *

BY THESE PRESENTS BE IT KNOWN

That the Editorial Advisory Board of Church Management, cooperating with the Washington Pilgrimage, Inc.,

Has conferred upon

Mrs. Georgiana Sibley

The award of

Churchwoman of the Year 1954

In recognition of her service to her local church and denomination, and her leadership in the ecumenical movement and missionary projects.

* * *

BY THESE PRESENTS BE IT KNOWN

That the Editorial Advisory Board of Church Management, cooperating with the Washington Pilgrimage, Inc.,

Has conferred upon

Robert G. LeTourneau

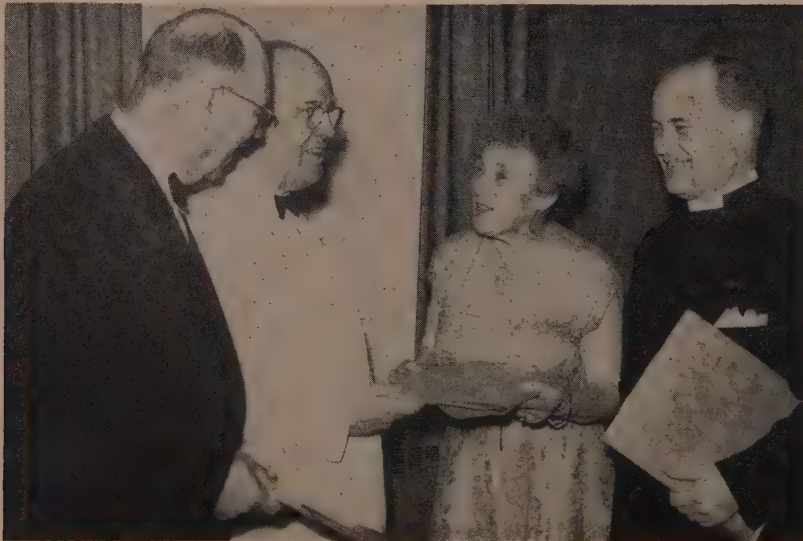
The award of

Churchman of the Year 1954

In recognition of his lay ministry in evangelism, stewardship, education and as a Christian Industrial leader.

* * *

Several of the addresses delivered at the Pilgrimage follow:



CHURCH MANAGEMENT AWARDS

Awards for outstanding service are given to three religious leaders at the annual awards dinner of the Washington Pilgrimage, Inc., which meets each year in the nation's Capital to encourage re-dedication to the religious principles upon which this country was founded. *Church Management* makes the awards, and its editor, Dr. William H. Leach, presented them to Mr. R. G. LeTourneau, Longview, Texas, (left) the Lay-Churchman of the year-1954-award; Mrs. Harper Sibley, Rochester, New York, the Churchwoman of the year; and Dr. Edward L. R. Elson, Minister, National Presbyterian Church, Washington, D.C., the Clergy-Churchman of the Year. Awards are presented to men and women who have served their community in an outstanding religious and civic way during the preceeding year.

The Spirit Of Abraham Lincoln

DOUGLAS McKAY*

LIKE many other splendid memorials in the National Capital, this magnificent symbol of the enduring love of the American people for Abraham Lincoln expresses the spiritual heritage and aspirations of our country. As such it never fails to inspire all who see it. Its impact is multiplied many times when you who have participated in the Washington Pilgrimage carry its message home to your churches, schools and communities.

Since 1951, when the first Pilgrimage took place, these annual events have merited widespread praise. I trust that this, the Pilgrimage of 1954, will be a truly memorable experience of lasting significance for each of you.

Your pilgrimage is the more timely because it comes at a period when our traditional way of life, our most cherished institutions, and indeed our nation itself, are threatened by strong and seemingly implacable forces. At such times, there is often a tendency to feel that ours is truly the most critical era in our national history. We often lose sight of the hard historical fact that our nation was born of a great crisis, faced and surmounted innumerable critical periods, and in so doing has grown in national strength and character.

Of all the factors which have contributed to this great end, none has been more profoundly influential than our religious heritage. It is fitting, therefore, that each of us should seek to acquaint himself, as you are doing, with the spiritual values which have helped America and its leaders to weather the storms of the past. It is this precious heritage that we rely upon to strengthen us to withstand, and triumph over, the perils which beset us today.

Some ninety-three years ago, on the morning of April 12, 1861, the man before whose shrine we now gather stood on the rear platform of a railroad car in Springfield, Illinois, to say goodbye to his friends. With several States already out of the Union and others momentarily expected to secede, this

tall, rather sad-faced country lawyer was beset by indecision. He wished to restore the Union, yet knew no means by which this might be accomplished peaceably without compromising—as he would not—on fundamental principles. “I am sick of office-holding already,” he had earlier confided to a friend, “and I shudder when I think of the tasks that are still ahead.”

But as he had always done in times of crisis, he placed his reliance on a higher power. “I now leave,” he told his friends, “not knowing when, or whether ever, I may return, with a task before me greater than that which rested upon Washington. Without the assistance of that Divine Being who ever attended him, I cannot succeed. With that assistance I cannot fail. Trusting in him . . . let us confidently hope that all will yet be well. To his care commending you, I hope in your prayers you will commend me, I bid you an affectionate farewell.”

Indecision gripped him as his train carried him to Washington, to the great tasks which lay ahead. In the months that followed his inauguration and the outbreak of hostilities, he often pondered the many apparently insoluble difficulties that beset him as President of a nation at war with itself. He could find no hopeful answer. Yet by July 1862, the mature Lincoln, sure of himself and master of the situation, had emerged. From then on he was to hold fast to two basic propositions: First, that slavery must be checked because it was hostile to the interest of the ordinary man; and, second, that the Union was sacred and must be restored because it alone permitted the experiment of people governing themselves in their own interests.

Political Concepts Based on Religion

These two fundamental political concepts which were to sustain him until the successful conclusion of the great conflict, in large part resulted from Lincoln's religious heritage. They were the end results of the Christian qualities of faith, hope, and charity which long since had become infused into his soul—faith in God, and in the Government

of the United States of America, as established under the Constitution; hope in the future of the American people, their moral courage and strength to develop an even greater nation under God; and charity towards all men, without distinction as to race or creed.

As a boy, on the frontier, he had known the harshness of nature and the mystery of the primitive forest; where it was natural for all men and women, however rough or uneducated, to feel the presence of God. Like his mother, he had always been a dreamer—imaginative and sensitive, aware of the frequent manifestations of Divine Providence in the affairs of men. He was accustomed to hearing his mother recite passages from the Bible as she went about her housework. His father was an elder of the local Pigeon Creek Baptist Church. He himself, as a boy, was an avid reader of the Bible, of Weems' “Life of Washington” and Franklin's “Autobiography.” This was not too unusual on the frontier where religion was probably the most potent civilizing force. But, somehow, Lincoln had the gift of being dispassionate in argument, yet unswerving in conviction. Perhaps it was because he could see so deeply into the innermost thoughts of other people, and so appreciate their trials and sympathetically share their experiences.

On one occasion, when Lincoln was a young lawyer practicing in Springfield, he was called upon to draw up a will for a dying woman. When he had done this, she begged him to read to her the 23rd Psalm. He recited it from memory, and was gratified at the look of peace and contentment that came over her face as he intoned the quiet, reassuring words. Profoundly moved, he confided to a friend afterwards: “God, and Eternity, and Heaven were very near to me today.”

Never could he allow himself to believe that he knew the mind of God better than other men, yet he was completely convinced that there was indeed a hereafter. In 1851, when he learned that his father was dying and was unable to go to him, Lincoln wrote to a stepbrother who was there: “. . . tell him to remember to call upon and confide in our great and good and merciful Maker, who will not turn away from him in any extremity . . . If it be his lot to go now, he will soon have a joyous meeting with many loved ones gone before, and where the rest of us, through the help of God, hope ere long to join them.”

Perhaps it was because he could so readily forgive the failings of his fellow-men as much as his inclination to view with skepticism some of the theological tenets of the day that he was at times accused of being an unbeliever. In 1846, when he was a candidate for

*Secretary of the Interior, United States of America. This address was given at the Lincoln Memorial

Congress, he found it necessary to express publicly—with characteristic honesty and directness—his attitude toward religion:

That I am not a member of any Christian church is true; but I have never denied the truth of the Scriptures; and I have never spoken with intentional disrespect of religion in general, or of any denomination of Christians in particular . . . I do not think I could myself be brought to support a man for office, whom I knew to be an open enemy of, and scoff at, religion. Leaving the higher matter of eternal consequences, between him and his Maker, I still do not think any man has the right thus to insult the feelings, and injure the morals, of the community in which he may live.

Though he could never bring himself to accept without reservation the detailed doctrines of any particular denomination, he attended church regularly both in Springfield and Washington, and was on terms of close friendship with religious leaders of all faiths. During the trying years of the Civil War, time and again he was heartened by the prayers of Protestant and Catholic alike. "It is most cheering and encouraging for me," he wrote to a Quaker congregation in Iowa, "that in the efforts which I have made, and am making, for the restoration of a righteous peace to our country, I am upheld and sustained by the good wishes and prayers of God's people."

He drew much of his inspiration from the examples of Washington, Franklin, Jefferson and the other illustrious men of the American Revolution, and their great works, the Declaration of Independence and the Constitution. "I have never had a feeling politically that did not spring from the sentiments embodied in the Declaration of Independence . . .," he affirmed in a speech, in Philadelphia, in 1861. "I have often inquired of myself, what great principle or idea it was that kept this Confederacy so long together. It was not the mere matter of the separation of the colonies from the motherland; but something in that Declaration giving liberty, not alone to the people of this country, but hope to the world for all future time."

Freedom Everywhere

Aware that freedom—freedom everywhere, for all men—is inseparably associated with, indeed is founded upon religion, he sought to remind his countrymen of that fact by designating certain days for fasts and thanksgivings. His speech at Gettysburg, in 1863, forever summarized his political beliefs in one page of eloquent prose, of which your Pilgrimage has selected for its theme, the meaningful words: "This nation under God."

Just as Lincoln drew upon the religious heritage of our nation for his

strength, we today should do likewise, not only to preserve our liberties for ourselves and our children, but to keep alight the beacon of freedom and hope throughout the whole world. This nation was founded by people seeking freedom—religious, political, and economic—and it will remain strong, and symbolize the aspiration of free men everywhere as long as we keep those objects before us.

This annual pilgrimage has succeeded in bringing more clearly before the public the importance of religious faith in our national history and in our lives today. This is an ideal and firm purpose, we know, of President Eisenhower. The President views as one of

his most crucial tasks the revival of our faith in religious values and conduct. I recall when the members of the Cabinet first met with him in a preinaugural conference he asked Secretary Benson to lead us all in prayer since, the President declared, the task ahead was too big to undertake without the help of Almighty God. This, emphasis on the spiritual values of life the President has made an integral part of his approach to all the great problems that face America and the world.

As he stated so aptly two years ago: "To remain strong spiritually, we must first remember that free government is the political expression of a deeply religious faith."

The Washington Pilgrimage And The National Archives

ROBERT H. BAHMER*

ON behalf of the Archivist of the United States and his staff, it is my privilege to welcome you to the National Archives on the occasion of the Fourth Annual Washington Pilgrimage. We are proud indeed that your group again has chosen the National Archives Building as a meeting place "where the memories of our country's greatest moments can be recaptured."

We all know, I am sure, that "this country was founded by men of spiritual vision and deep understanding." As President Eisenhower said of the founding fathers in his published letter of April 30, 1953, to Dr. Dudley:

They (saw) themselves serving at once God and their country, and this vision expressed itself in a way inspiring as it is clear, in the great documents of our heritage.

Your annual pilgrimages have been called "missions to the people of America." Their purpose is to emphasize our religious heritage as a part of the national heritage which we all share. It is entirely fitting, therefore, that you should come to this building which, to quote one of the inscriptions carved on its walls, "holds in trust the records of our national life and symbolizes our faith in the permanency of

our national institutions."

Enshrined here for all to see, study, and revere are the three basic charters of American freedom—the Declaration of Independence, the Constitution of the United States, and the Bill of Rights—documents which, in the language of the Declaration, were drawn up by men strengthened by "a firm reliance on the protection of divine Providence." Here, too, are the official records of the Continental Congress and the Constitutional Convention, whose deliberations were from the beginning opened with prayer for divine guidance—a practice followed to this day by both branches of our national legislature. And here are also preserved countless thousands of official documents attesting the moral and spiritual force of the American people. As Dr. Grover remarked to the members of the 1953 Pilgrimage:

From these records we may learn of the courageous men and women who ministered to the religious life of the American frontier; of the devoted missionaries who carried Christian civilization to strange and distant lands or sought to educate and help the American Indian; of the heroic chaplains who served God and country in time of war; . . . of the humanitarian movements, so frequently inspired by religious conviction, which ameliorated the lot of the slaves, bettered the working conditions of women and children, and removed many injustices from the American scene.

*Assistant Archivist of the United States of America. Precious documents from the archives were displayed to the interested group of pilgrims.

The Spirit Of The Founding Fathers And American Youth

WILLIAM E. KERSTETTER*

WE are gathered here at what is perhaps the most solemn point of our pilgrimage so far—at the burial place of the Father of our Country. We all remember his majestic stature, his moral grandeur, his deep spiritual faith. He is a great person. But we think of him today as more than a person—as a symbol. We think of him as the symbol of a spirit which pervaded the founding fathers, a spirit symbolized in American thought not so much by this tomb which is his resting place but by his kneeling in the snow in prayer at Valley Forge during a supreme crisis in his life and the life of a nation. This spirit sprang up out of an insight into the nature of man. And it is this insight and this spirit which, above all else, we must, in school and college, in the churches, as parents and companions, instill into the minds of all Americans but especially the young men and women of America today. We all need it, but I say “young people especially” because they are more able to grasp it in their formative years and they hold

*President, Simpson College, Indianola, Iowa. The address was delivered at the tomb of George Washington, Mount Vernon.

These records are the Archives of the United States—the documentary heritage of the American people. They are not mere historical heirlooms preserved simply because they are old or because they have sentimental value. They are kept, rather, as the living, meaningful record of the achievements of the American people in implementing the ideals which gave birth to this nation. They are precious because they reflect our faith as a people—a religious faith, if you will, in the principles of freedom and justice which inspired the founding fathers.

In his *American Commonwealth*, published in 1910, Lord James Bryce said:

The more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism, but by reverence and self-control, and

the future in their hands. And I would suggest to you that no other level of insight, no other justification or foundation of democracy is sufficient to cause democracy to flourish and prosper than this insight and this spirit which enlightened and inspired the founding fathers. I can think of almost nothing which it is more important that our young people profoundly share.

What is this sobering and inspiring insight into the nature of man which was the root of the liberating spirit of the founding fathers? This insight is made up of two parts. Not all the founding fathers equally emphasized or, in fact, in every case acknowledged both parts, but taken together it is these two insights which were the inspiration for the development of our democratic way of life. It was nurtured by the Bible, Christian thought, the free churches of England and America, by Lilburne and John Locke, above all by his *Second Treatise on Civil Government*, by Tom Paine and Thomas Jefferson. It saturated the thinking of the founding fathers.

One of these insights was of man's immeasurable capacity for sin, the temptation to tyranny, to mutual exploita-

tion, to magnification of self-interest, to brutality. This knowledge about man appears in the opening pages of the Bible, runs through to its very end, and saturates western philosophy and theology through the centuries, coming to a new vigor and a new enthusiasm even in our own generation, doubtless simulated greatly in the minds of contemporary thinkers by the shocking brutalities of two World Wars and other wars that have followed. It is startling to realize, when one says that men act like beasts, that this is an insult—an insult to the animals—for the animals do not begin to scratch the surface of the cruelty and sinfulness in its varied forms to which the human spirit gives expression. We men gather together the great geniuses of our time and assign them the terrible task of devising the most destructive instruments possible, the ones that will most speedily destroy the largest section of the human race in a single operation. Animals have neither dreams nor nightmares about such horrible conduct. But men consciously and deliberately devise it. This is the saddening aspect of the nature of man, and this was the insight of our founding fathers.

On the other hand, they also believed in the moral possibilities, the great spiritual potentialities, the infinite worth and dignity of each human soul as a child of God. And, therefore, they said, “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights.” They are endowed by their Creator, not by man or by the state, but by God alone. By virtue of their being human, created as spiritual beings in God's image as free spirits, with moral responsibilities to choose good or evil, “they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.”

When one believes in man as tempted and yielding to sin yet infinitely precious, certain things happen. He is marked by humility. He will never stand up in the temple, as the Pharisee did, and thank God he is not as other

the more essential to their well-being are those sources whence reverence and self-control flow.

It is a recognition of the great need of our time for developing a deeper understanding and appreciation of these basic sources of self-control and reverence that motivates your Pilgrimages. It is the recognition of this need that brings you to Washington where, in the words of your President, Mr. David C. Cook, you seek “to catch the spirit of what has made America truly great.” We of the National Archives, not merely welcome you as visitors. We share with you your faith in the aims and purposes that motivate the Pilgrimage. We sincerely hope that the 1954 Pilgrimage will be even more fruitful than those of previous years, and we extend to you our most cordial invitation to visit us again in the years to come.

Church Management: September, 1954

men are. Rather, like the publican, he will say: "God be merciful to me, a sinner." Yet he will live with faith and hope and enthusiasm for human living, with self-respect and respect for others because he will remember that for such persons Christ did not disdain to die. He will be marked by ever-increasing compassion. Whether men are black or brown or red or yellow or white, marked by riches or poverty, wisdom or ignorance, cleanliness or filthiness, he will remember that behind these outward facts is a human spirit, a human soul, created in God's image, often suffering, always infinitely precious, and meriting our compassion. So Albert Schweitzer reminds us that no one can ever be so busy at such an important task as to be justified in ignoring a human being in need. But above all—and this is the main point at this moment—this insight into man will inspire devotion to democracy, the free way of life, and is its only adequate foundation.

Because men are sinful, capable of inexpressible brutality and exploitation, it follows that the most dangerous thing to which a man may submit, or a nation may surrender, is the unlimited authorization of power vested in a single person or a small group of people permanently to rule over the community, because that individual and those members of that group, like all human beings, are sinners. Consequently, the best protection that a community of men and women have against the sinful inclinations of them all to the temptations of tyranny, suppression, destructive smearing, is the distribution of power, the spreading of responsibility and privilege to participate in establishing the laws and authorizing some to rule, and recalling them and altering the laws if they are evil and unjust. Because men are sinful, taken in negative terms, democracy is implied as a means by which the many individuals may at least protect themselves against the sinfulness of each other by distributing the power broadly among them all.

On the other hand, because man is of infinite worth as a child of God and possesses certain inalienable God-given rights, like liberty and the pursuit of happiness, he therefore by his very nature possesses a metaphysical and eternal moral right to participate with all other human beings equally in determining the nature of the community, the character of the laws, the personalities of those who shall rule over him at his discretion. In this connection, it is not surprising that Thomas Jefferson was digging down deep into the heart of the matter when he one time asked: "Can the liberties of a nation long endure when it is forgotten that these liberties are the gifts of God?"

What I am trying to suggest to you then, is this: That the most funda-

mental factor in the inspiration and development of democracy in America, the inspiration of the founding fathers, and the indispensable insight for the future is this insight into the sinful and infinitely precious nature of man under the judgment and the love of God. If our young people, and indeed our older people, are to have the solid foundations, the replenishing reservoirs of inspiration and power, essential to the survival and prospering of democracy in America, and indeed throughout the world, they must, in their minds and hearts, their spirits and emotions, re-

capture and ponder recurrently this vision of man as sinner and as infinitely precious under the judgment and the grace of God.

May this insight into the nature of man and its consequent implications for democracy and the spirit of freedom, which inspired the souls of our founding fathers, take deep root in the minds and spirits of all Americans, and above all, of this coming generation of young men and women to whose hands must soon be passed the light which is the light of liberty and of life that is life indeed.

Paraphrase of the 13th Chapter of St. Paul's Letter to the Corinthians

MRS. GEORGIANA SIBLEY*

THOUGH America speak with the tongues of men and of angels, and does not care, she is become as sounding brass, or clanging cymbal. And though she have the gift of prophecy, and understand all mysteries, and all knowledge—even to the cracking of the atom—and though she have all faith, so that she could remove mountains, and does not care, she is nothing. And though America bestow all her goods to feed the poor—one hundred million bushels of wheat to Europe and five billion dollars for recovery—and though she give her body to be burned—and her sons to die—and does not care, it profiteth her nothing.

To care means to suffer long, and to be very kind; not to envy, not to be proud or puffed up, not to behave unseemly, not seek her own, not to be easily provoked—even with those with whom we disagree at the United Nations.

Caring rejoiceth not in iniquity, but rejoiceth in the Truth.

Beareth all things, believeth all things, hopeth all things, endureth all things. Caring never fails: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part, but when that which is perfect is come, then that which is in part shall be done away.

When America was a child, she spake as a child, she thought as a child—and she put up tariff walls like the sides of a playpen to protect her infant industries, 'til they were strong; and she

created a Monroe Doctrine to protect her continent, while she grew—but now that she is of age—a giant among the nations of the world, she must put away childish things.

Then she saw through a glass darkly; now face to face; then she knew in part; now must she know, even as also she is known, and will be judged by God himself.

And now abideth faith, which we must have; and hope, which we needs must have; and caring; these three; but the greatest of these is to care.

* * *

PRECIOUS METAL COLLECTION AIDS CHURCHES

Around most of our homes are eye glass frames, watch cases, cuff links, table silver and other discarded materials. These items, if collected can be turned into a very tidy fund for your church. The J. M. Ney Company, 374 Elm Street, Hartford, Connecticut, will purchase the collection from you at prevailing rates for the various metals. If you wish ideas for starting such an effort in your own church write to that house for a book of instructions and samples of publicity material. Here is an interesting and easy way to build a fund before the end of 1954.

* * *

Christ is a perfect cure for all unholy ambition and desire for temporal gain. The sin is not in the desire for gain, but in seeking a mere shadow and being content with that instead of seeking eternal substance and counting that true wealth.

*This paraphrase was read by Mrs. Sibley in accepting the award as Churchwoman for 1954.



Shown above, the newly announced Kodascope Pageant Sound Projector, Model 7K2...one of six brilliant Pageant models.

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All Kodascope Pageant Sound Projectors are *permanently* pre-lubricated at the factory, *never* need oiling. And this means that the major cause of 16mm. projector breakdowns—under- or over-oiling—is completely eliminated. It means longer life, too—*without maintenance*.

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United School Equipment Co., Omaha, Nebraska

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Tampa Movie Center, Tampa, Florida



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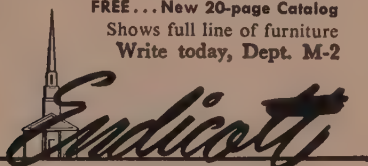


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IF we had a half-a-dozen ministers, and no financial worries, think what we could do!

That's probably the daydream in most churches everywhere. And actually, it can be brought into reality by one experienced fund-raising firm which specializes in providing churches with "assistant pastors" for a stewardship appeal. A service of this type is so unique that comments often sound extravagant:

"Why, if you hadn't raised a penny, what you did for us was worth the cost!"

Now, that's a sentence seasoned well with personal experience. This group directs the preparation of the fund campaign and, later, supervises follow-ups. But here's the different approach: the firm provides a church with trained and dedicated visitors, most of them ministers and all of them cultured and instinctively sensitive to peculiar needs. This staff makes all the calls; person-to-person, and compiles a census of the congregation that predicts its new direction for the days ahead.

One layman wrote:

"How different from all our old 'pressure drives' that forced our raw recruits from door-to-door!"

It's true that a trained staff of pastoral visitors, supporting a clergyman's own personal ministry, is something unique!

This staff of consecrated workers, veterans of nearly fifteen years of experience, bring a spiritual attitude to the task. All through a campaign they conduct a survey for the church: soliciting new members, bringing records up-to-date, creating new enthusiasms. At the end of the visitations, they present an evaluation of the total church program:

"What are the areas of most immediate concern?" and

"What things do the people most appreciate, or need?"

Above all else, they feel they do for churches what they could not do alone.

"Experience and education count in visitation!" stressed one clergyman. "The congregations that expect high scholastic standing in their ministers as preparation for their pastoral work, sometimes can't understand why amateur callers consistently fail. This is a job for confident campaigners who can inspire stewardship and who know how to ignite enthusiasm in the dry kindlings of indifference!"

"They knew exactly what to say!" one minister confided. "By the time they leave, the attitude towards stewardship is changed."

One of the callers "puts it on-the-line" in simple fashion to the members whom he visits:

"Now, the fact is: you're not giving anything; you are expressing something. You're not buying anything; so many sermons, or so many calls. The question isn't what can your pledge accomplish for the church, but rather, what it does for *you*, and your relationship to Christ!"

Few laymen are equipped with such insight as that. It's more important, certainly, to change minds and charge souls than to solicit funds alone! These workers *do* train laymen for the "follow-up" campaign: a friendly visitation to subscribers to encourage promptness in their payments, and to bring the good will of the church into the home. The untrained caller cannot harm the cause at this point of the fund appeal, (the proper attitudes have been encouraged and the pledges signed), and often he is helped, himself, by his experience. The members of a church will have this chance to make a witness of their faith, not merely their finances, once this first conversion in a congregation's stewardship is made.

One layman said: "In my own church, I don't approve of prodding hesitant church members into asking for money."

Indeed, reluctance wears thin garments, and shows through! This probably accounts for many of the incomplete calls and hurried get-aways.

*Minister, Park Hill First Reformed Church, Yonkers, New York. Mr. Sutphin basis his story on the techniques of Kirby-Smith Associates, 6 K Mall Walk, Cross County Center, Yonkers, New York.

Tired business men, harrassed by busy schedules, can't continue coming back time and again to people who were not at home. Professional visitors, however, are required to call on everyone.

Sometimes, antagonisms are engendered by an amateur approach. Some "touchy" subjects are stumbled upon and bungled into serious objections. Perhaps the man who calls is temperamentally unsuited to the task: too brief, too bold. It's likely, too, that only the financial problem will be put before the members by the laymen, and the "spiritual sight-lifting" will remain undone. Trained callers can inspire stewardship, not strain for it. If people do not gladly pledge, they will not ever pay. When someone has been urged to give according to some pre-determined estimate of his ability, the future loss in broken pledges and astringent church budgets will be sorely felt!

Of course, no layman could objectively analyze the campaign results with the candor and the wisdom of professionals, nor gather in the rich financial harvests that their careful nurture brings to bloom. Indeed, after these pastoral assistants push the doorbells, churches come to new life when the churchbells ring!

MINISTER'S WIFE DERAILS "WELCOME WAGON"

Mrs. A.B., the minister's wife, was greeted by the "Welcome Wagon" soon after her husband accepted a call to a church in Texas. Gleeefully she encountered the pastor with a handful of coupons for free gifts and elicited a promise from him to drive her to the friendly merchants places of business.

Down one street and up the next they went picking up the gifts until Mrs. A.B. ordered "stop right here. This is Leveys. I have a coupon that's good here." The dutiful husband stopped and his wife hurried up the steps where the door was opened by Mr. Levey.

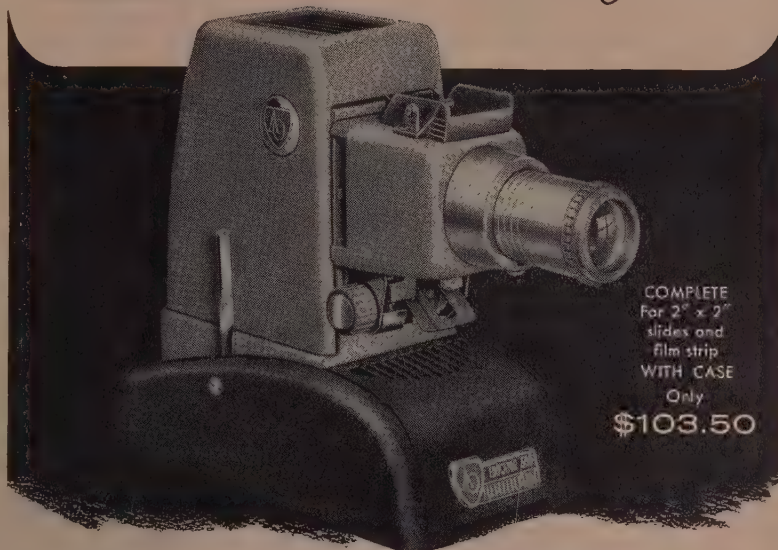
Handing the slip to the friendly merchant, Mrs. A.B. said "I have a coupon and have come for my gift."

Mr. Levey expressed surprise and suggested that Mrs. A.B. had made some mistake. "Oh, yes," the minister's wife declared, "the coupon says to go to the second floor for the gift."

"I'm afraid there is no gift on the second floor either," said Mr. Levey firmly, "this is a funeral parlor. I think you want Levey's Department Store."

Mr. A.B. who realized he had a service scheduled at the funeral parlor soon slid down in the seat of his car as his embarrassed wife hurried toward him.

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Job Management for the Preacher!

WILLIAM M. HUNTER*

IT'S none of my business of course, but...

How much time are you spending productively, and how much time puttering?

How much time are you spending deciding what you're going to preach about in relation to developing what you're going to preach?

How much time are you spending pushing doorbells in relation to pushing the "right" doorbells?

How much time are you spending trying to "sell yourself" in relation to trying to "sell the Gospel?"

How much time are you spending being an office boy in relation to being an executive?

As I say, it's none of my business, except insofar as those questions apply to me, but....!

I suppose I'm no busier than the average preacher. Perhaps I really have no right to write this article.

Yet the fact remains that when I sit down to figure out the various jobs I do, and am called upon to do, I amaze even myself! Believe it or not, my own Congregation tells me to "take it easy." I've even had preachers write me, after reading one of my articles, "How in Heaven's name do you do all you must do in your parish, and still write those pieces for *Church Management*?" If you'll look back over the indices of the past few years, you'll find I have written as many articles per year as anyone, except regular features!

No, really, I'm not trying to show off, though it certainly looks that way. By nature, I'm inherently lazy. If I don't get 8½-9 hours sleep a night, I'm not fit company for man nor beast!

What I'm trying to say is that it is entirely probable I have "latched onto" an idea which makes it possible for even me to do a whale of a lot more work effectively than I would ordinarily, by nature, be capable of doing. Even my

own mother, remembering that gangling, loafer-like kid I was, cannot believe I don't have some slaves hidden away doing all my jobs for me!

Laziness vs 'Get-Up-And-Go!'

I lean to a theory that most of our American "get-up-and-go" is really a compensation for an inherent laziness!

I believe much of our progress, our growth, our development is an attempt to do those pesky jobs as quickly as possible—so we can just lie down and take it easy! (Like the professor-appearing individual I saw pushing his way through a subway crowd in New York, bound up the steps with a tremendous display of energy, dash across a traffic-choked street, and sit down on a bench in a park—to read a comic book!) Is it not possible that our gadget-happy "civilization" is simply being busy now, so we can take it easy (or go fishing) later on?

But, I also gravitate toward a constructive corollary of this theory: By observing how this interaction of laziness and 'get-up-and-go' really works, we can learn to do a much more effective job on a truly serious level!

What I mean is this: That lazy kid (me) "got religion." He decided that "life is real; life is earnest"—or however you like to put it. He realized that Christ has a job for him to do! Similarly you, gentle reader, are no longer lazy; you are now fired with evangelical zeal; you want to do something to those fields "white unto the harvest" for our Lord and Saviour, Jesus Christ!

One way I know you share with me this enthusiasm is the great number who have written in to me whenever I've offered some tangible or practical suggestion in an article on HOW to do the job better. For instance, in the December, 1953, issue of *Church Management*, Dr. Leach mentioned a Manual of D.M.E.—Direct-Mail Evangelism you could buy from me at 50¢ per copy. More than 100 ministers from more than 40 states and provinces of the USA

and Canada from more than 25 denominations sent in for what was represented as one way to do a more effective job—as I write this, a month and a half later!

Yes, we've a lot of "get-up-and-go" behind us—and we're seeking always a better way. To do this, I contend, we must not go necessarily to the "busy bee," but to the lazy lout who spends so much of his time thinking up ingenious ways of avoiding work, by doing it more quickly and much better!

In other words, "job management"—a fancy name given by the professional efficiency experts—has its place in the ministry just as surely as it has in the manufacture of steam-powered mechanical widgets! The trouble with many of us is that we're too much embroiled in "busy"-ness, and not enough in business!

What Is Our Job?

If we are going to think about job management, we need to have some idea as to what our job really is! Obviously, I cannot answer that question fully. I can simply point out some general categories into which our work falls. Then, for the rest of this article, I shall try to suggest a few practical ways job management will increase the effectiveness of each.

I'll be deliberately sketchy. Why? Simply because no one can work out a work-schedule for you but you! What I want to do is merely to point out some of the potentialities, and give you the fun and the joy of carrying on from there!

It seems to me that the job of the preacher includes, at a very minimum, the following categories, not necessarily in any order of importance:

A PROFESSIONAL RELIGIONIST. His occupation is in the Church. He professes certain things about man's relationship to God. He is most certainly expected, both publicly and privately, to practise certain religious observances, including prayer, meditation, and devotions.

A PROPHET. As such, of course, he is a preacher. He proclaims God's word, not, we hope, his own private interpretations! While he may be called upon to use creative imagination insofar as method is concerned, his chief responsibility is to say to his flock, "Thus saith the Lord!"

A PRIEST. Some Protestant churches may not like this designation. By this I mean mainly and fundamentally the pastoral work of the minister or preacher. He possesses no magical nor supernatural powers in and through himself, of course, but God can and does work through him in the healing ministry, as he prays with his people (and possibly for them), as he administers the rites

*Minister, First Presbyterian Church, Robinson, Illinois.

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You might say that we are bringing the principles of tithing and stewardship to the whole of life: to our physical energies, to our mental capacities, to our spiritual potentiality, to our all! It is truly the epitome of the famous Calvin's Seal, the flaming heart on the open hand, with these burning words: "My heart I give Thee, Lord, eagerly and sincerely!"

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For instance, I now have a pretty clear idea of what I shall preach about anywhere from a month to a year in advance. The sermons themselves may be

finished several weeks in advance—but again not until Saturday night!—but the big themes, the main approaches, have been worked out. I approach the preaching schedule from one of two major avenues: (1) I preach on the great doctrines of the Church, using some strong doctrinal statement as a broad outline, going back to the relevant Bible passages for the real “meat;” or (2) as I am now doing, I use a good Lectionary of daily Scripture readings, preaching each Sunday on one or more of the passages from the immediately preceding week.

Using such a “system,” I find, not only simplifies the work, but actually improves the quality, encouraging an integrated service of worship, enabling the music department to plan appropriate music well in advance, encouraging an intelligent promotion of not only a given Sunday’s worship, but of a whole group of Sunday’s worship. Also, I find people like to feel that a given sermon is part of a big theme, as over against an isolated moral homily! Too, it facilitates the actual preparation of the sermons themselves, for the preacher’s mind is definitely “pre-conditioned” to look for relevant material; he is really putting his unconscious or subconscious mind to work for him and for God!

Such a plan thus enables the minister to integrate his own religious functioning with his prophetic preaching mission. I might add from happy experience, this discipline not only provides a Scriptural and doctrinal variety and balance, not otherwise likely—but it actually seems to induce the inspiration of the Holy Spirit! Thus the preaching becomes more instructive, more balanced, more exegetical, and more expository, over a period of time.

I have figured that, by this method, I could preach for at least fifteen years without significantly “repeating myself!” Naturally, great themes recur in Scripture, but each time they crop up in significantly different contexts!

Some have asked whether this does not stifle the relevance of preaching, by thinking so far ahead, following so pre-set an outline. On the contrary: I’ve been using it in some form or another for nearly five years—and find that in better than 90% of the sermons, I can find without particularly seeking them, pertinent illustrations in experiences of the immediately preceding week!

I don’t now receive a Sunday paper. When I did and had time to glance through it before Worship, I could always find a “perfect” illustration or two right there, regardless of the particular sermon topic! I don’t know how it works out that way—but it does!

At times I’m not too happy over it. Recently I was preaching on the theme of the need for more peace and harmony

in the Body of Christ, bringing out that even preachers can contribute more to divisiveness than to true unity. I had just completed my sermon outline for the coming Sunday—this time some days in advance—and the next day attended a Presbytery meeting, at which something occurred which so utterly and scandalously illustrated parts of the sermon, I was considerably shaken!

I’m sure you, too, have had this happen: frequently, both in Churches and in Hospitals, I have preached sermons—some of them planned months in advance!—which have been so pertinent to certain real-life situations (completely unknown, of course, to me) that I have been seriously accused of betraying confidences which had not even been revealed to me!

So, not only is preparation time cut

considerably by integrating it with other necessary ministerial functions, but the preaching itself achieves a prophetic relevance to life which is, to say the least, startling. I’ve been in the ministry 13 years as you read this and haven’t even begun to find the wells “running dry” nor does the pump need any priming, either! Instead, the supply of “the water of life” seems more plentiful at this moment than ever before! Why, I could, using the particular Lectionary mentioned above, preach for six or seven years, without letup or repetition of any significance, just on The Biblical Theology of Christ! I don’t intend to do so, but there is more than enough material there to do it! And not a textual sermon in the lot—all of them being expository - doctrinal!—and potentially interesting, too!

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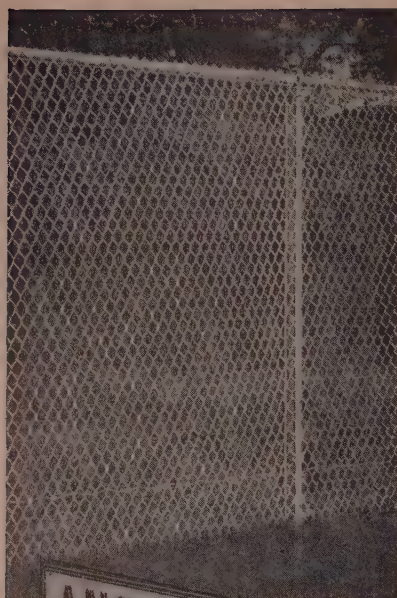
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Is all this questioning really necessary? Are we not possibly too concerned with specious—and probably insignificant—issues to the detriment of the bigger theses of Scripture? I believe we are!

More, I'm convinced that by following a week-by-week opportunism in our preaching, piously masquerading it as the "inspiration of the Holy Spirit," we're not only doing a less effective job, but are wasting God's time and our talents, and actually discouraging the real inspiration of the Holy Spirit; It isn't enough to get people in Church; we must say something to them when they come!

For instance, I now have a pretty clear idea of what I shall preach about anywhere from a month to a year in advance. The sermons themselves may be

finished several weeks in advance—or again not until Saturday night!—but the big themes, the main approaches, have been worked out. I approach the preaching schedule from one of two major avenues: (1) I preach on the great doctrines of the Church, using some strong doctrinal statement as a broad outline, going back to the relevant Bible passages for the real “meat,” or (2) as I am now doing, I use a good Lectionary of daily Scripture readings, preaching each Sunday on one or more of the passages from the immediately preceding week.

Using such a “system,” I find, not only simplifies the work, but actually improves the quality, encouraging an integrated service of worship, enabling the music department to plan appropriate music well in advance, encouraging an intelligent promotion of not only a given Sunday’s worship, but of a whole group of Sunday’s worship. Also, I find people like to feel that a given sermon is part of a big theme, as over against an isolated moral homily! Too, it facilitates the actual preparation of the sermons themselves, for the preacher’s mind is definitely “pre-conditioned” to look for relevant material; he is really putting his unconscious or subconscious mind to work for him and for God!

Such a plan thus enables the minister to integrate his own religious functioning with his prophetic preaching mission. I might add from happy experience, this discipline not only provides a Scriptural and doctrinal variety and balance, not otherwise likely—but it actually seems to induce the inspiration of the Holy Spirit! Thus the preaching becomes more instructive, more balanced, more exegetical, and more expository, over a period of time.

I have figured that, by this method, I could preach for at least fifteen years without significantly “repeating myself!” Naturally, great themes recur in Scripture, but each time they crop up in significantly different contexts!

Some have asked whether this does not stifle the relevance of preaching, by thinking so far ahead, following so pre-set an outline. On the contrary: I’ve been using it in some form or another for nearly five years—and find that in better than 90% of the sermons, I can find without particularly seeking them, pertinent illustrations in experiences of the immediately preceding week!

I don’t now receive a Sunday paper. When I did and had time to glance through it before Worship, I could always find a “perfect” illustration or two right there, regardless of the particular sermon topic! I don’t know how it works out that way—but it does!

At times I’m not too happy over it. Recently I was preaching on the theme of the need for more peace and harmony

in the Body of Christ, bringing out that even preachers can contribute more to divisiveness than to true unity. I had just completed my sermon outline for the coming Sunday—this time some days in advance—and the next day attended a Presbytery meeting, at which something occurred which so utterly and scandalously illustrated parts of the sermon, I was considerably shaken!

I’m sure you, too, have had this happen: frequently, both in Churches and in Hospitals, I have preached sermons—some of them planned months in advance!—which have been so pertinent to certain real-life situations (completely unknown, of course, to me) that I have been seriously accused of betraying confidences which had not even been revealed to me!

So, not only is preparation time cut

considerably by integrating it with other necessary ministerial functions, but the preaching itself achieves a prophetic relevance to life which is, to say the least, startling. I’ve been in the ministry 13 years as you read this and haven’t even begun to find the wells “running dry” nor does the pump need any priming, either! Instead, the supply of “the water of life” seems more plentiful at this moment than ever before! Why, I could, using the particular Lectionary mentioned above, preach for six or seven years, without letup or repetition of any significance, just on The Biblical Theology of Christ! I don’t intend to do so, but there is more than enough material there to do it! And not a textual sermon in the lot—all of them being expository - doctrinal!—and potentially interesting, too!

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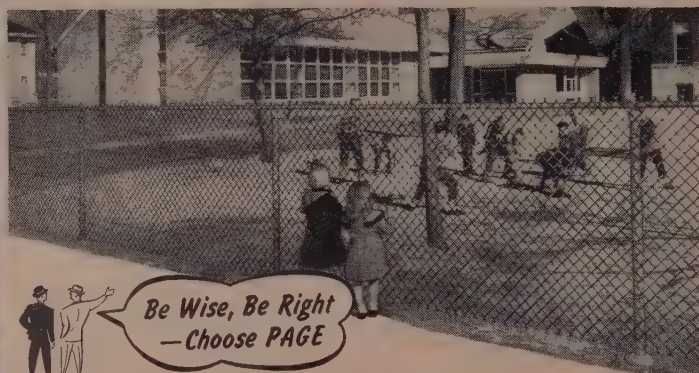
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Our job as prophets, as previously mentioned, is to say in effect "Thus saith the Lord!" The more I stick to the Bible, using some disciplinary system forcing me to range the whole Book, the more the Lord gives me plenty of words of life to say after him!

A Priest

Somes years ago I wrote in *Church Management* an article on an experiment in a former Church with what I termed the "Sick Person Report" in the Order of Worship. It was frankly borrowed from my observation of Masonic Lodges and Eastern Star Chapters in operation. It has—4½ years later—proven one of the most effective means possible not only of getting around to the sick and distressed members, but is also a great time and energy saver. During the "Sick Person Report," members are encouraged to report to the Pastor those requiring his attention, right out in Church if they wish; in which he reports insofar as circumstances permit on calls made, particularly asking for "card showers," lay visitation, or additional prayers; and in which he prays publicly for all "distressed in body, mind, or spirit."

On coming to Robinson, I supplemented this with our regular church promotion or publicity, which resulted in my having a phenomenally large number of sick persons from all Churches in town who ask me to visit them with whatever regularity I can muster. Also, to supplement this, I created a special "sick person booklet of readings and prayers" which our members and I have distributed to loved-ones and friends. (Sorry, I cannot offer to send out samples of this; we use them so fast we couldn't possibly take care of outside requests!)

This "sick person booklet" has been distributed so widely, with such a "personalized" approach, that it has on the one hand cut down on the number of personal calls necessary, though, on the other hand, it has so definitely established me as "available" for sick calls I am often inundated with requests to go see someone, particularly from some patient who has been handed one of those booklets by a friendly parishioner!

As reported in the December, 1953, issue of *Church Management*, by using such techniques, I had more people approach me the first 1½ months for pastoral counselling than had formerly been true the first 1½ years! Now, writing six months later, I have so many names on my regular "sick call" list, it would take me 3½ weeks of three sick calls a day, seven days a week, to see them all! Some are chronic cases and need not so frequent calls; others are acute emergencies, requiring more frequent visits over a shorter span of time.

So, it follows, I save a tremendous amount of time by using materials which "pre-condition" people for the personal pastoral, "priestly" ministry. Still more time is saved by saying candidly and openly from the pulpit, in effect, "I'm here to minister in Christ's Name. But I'm so busy ministering I must depend upon YOU to tell me where and when I'm most needed!" What is more. THEY DO—and seem to take joy in being 'assistants to the pastor' in this way! Here is a statement which we put in a recent issue of our monthly *Newsletter*:

The Pastor Will Gladly Take Holy Communion To Any Sick or Shut-In Church Member Requesting It!

However, he does not ordinarily offer it to specific persons, unless they have before partaken and wish the Sacrament repeated! As a general rule, unless the sick or shut-in person—or his family—request the Holy Sacrament, it is not brought, because many instances have been known of needless anxiety being caused by well-meaning, but over-zealous persons. The Holy Communion should be a wholesome, life-giving, joyful experience, which it is likely to be if it is brought at the patient's request. *Please Keep The Pastor Informed Of All Sick Persons You Feel He Can Comfort, In Christ's Name, With A Visit!*

There is always a plentiful supply of our "Sick Person Booklets" in the entry to our church for those wishing copies to distribute to their friends or loved ones. .

More than 70% of the above-mentioned "Sick Person Booklets" have been distributed by concerned laymen!

One of the reasons (I know from some bitter experiences) preachers don't do as effective a job as priest or pastor as he might is the time-and-energy-sapping strain of frustration! But when he feels he is working with a people as a team, he finds he can and does do more work, much more effectively! That is why I can do as many things along this line as I do, to the degree mentioned, simply because I have a team of consecrated, concerned laymen. It seems to me that one aspect of "job management for the preacher" is using every means available to enlist and to encourage such teamwork!

An Executive

When I came to Robinson as a "candidate," after the committee had heard the tape recordings reported last Fall

in *Church Management*, one of the things I was told was this:

"We have a group of consecrated and competent laymen. We are looking for a pastor who will put them to work and let them do their jobs!"

Needless to say I was delighted to learn this. I've always felt, though I haven't always been able to see it fully in action, that the pastor should do nothing a layman can do as well—or better! Committees are formed to function, to produce, to work!

Nor have my laymen in Robinson let me down! For the first time in my ministry, believe it or not!, this past Fall a budget was presented to a Congregational Meeting for approval, which I hadn't seen until it was presented on the floor of the meeting by the committee authorized to draw it up! What is more, the committee appears to have anticipated every single normal expense possible, plus those added ones which might arise from their new pastor's interest in D.M.E.—Direct-Mail-Evangelism, meaning they had not only studied what he had spent thus far, but had anticipated what he would have asked for the forthcoming year, almost down to the last penny! This budget seems not only a reflection of "actual operating costs," but also a sincere attempt to give the pastor sufficient funds to do the kind of job he feels is important, unhampered by the need to "sell" his officers on the matter of costs! There is no room for "frills," but plenty is allotted for doing a good, solid job.

Again, since we have a program including a full-scale preaching and pastoral ministry, plus a promotion program comparable with a small publishing business, we have to figure many technical and practical ways to do a good job better, with less actual work!

Our monthly *Newsletter*, for instance, is planned to be done in "odd moments." I manage to run off Stenafax Stencils on an electric Gestetner Duplicator while typing up sermons, doing correspondence, or conducting other jobs permitting me to check now and then on the automatic inking! We make equipment do every shred of work it can do!

Further, in our weekly bulletins, we've worked out a format for the Sunday Order of Worship by which nearly 60% can be prepared on photostats! The unison prayers and entire order of worship can be worked out most effectively that way. By using the Stenafax Stencil, which will reproduce stats, printed matter, Vari-Typed copy, and the like, we can produce a "paste-up" of a Sunday Bulletin in about a half an hour, whereas to "cut" an ordinary type stencil with similar copy and layout would be a herculean job and take 2½-3 hours! People can hardly believe it, particularly when they see our Sunday Bulletins, but

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in every conceivable operation involving work on our Sunday Bulletin, we can turn one out, front and back, in a total of about 1½ hours, including everything!—and have more than twice as much readable copy as would be possible with an ordinary typewriter-and-standard stencil!

Again, I have just completed a detailed job-analysis of collating, assembling, addressing, sorting - and - bundling for permit mailing, for about 800 copies of our monthly *Newsletter*—from the time the stencils are run off until they are actually delivered to the bulk mailing window of our postoffice! I have found that five people can do the whole job in about 1½ hours, our only equipment being a "saddle stitcher," an addressing machine, and postoffice-approved twine!

Back before that, I can start out about 9:30 a.m. with 8 Stenafax Stencils for a 16-page *Newsletter*, which, assembled, has pages measuring 7"x8½". These are run off on 4 sheets of 8½"x14" 24-lb. Mimeo Bond, both sides. No slipsheeting is necessary, as a rule. We will run about 900 copies. Since the duplicator is almost 100% automatic, I can type and do other odd jobs about the Study, while they are being run off. 3½-4 hours later, the entire job is done, ready for the above-mentioned collating-assembling-assembling-mailing operation!

Not only does the Preacher-Executive get laymen to do what they can do in the Church, but he tries to secure and use to maximum efficiency equipment which will simplify the job!

(Much of what I've just written about is better demonstrated than described. Consequently, I am accepting a limited number of invitations, during my vacation, to conduct workshops in Church Promotion which really get down to "brass tacks" in this respect. Write for details!)

Why should not the Church operate its purely temporal functions with as much dispatch and efficiency as a business? And why should not the Preacher be a reasonably competent Executive?—particularly when what is required is more thought and planning than outright "work" in the commonly accepted sense of that word!

A Promoter

"Let your light so shine before men, . . ." As Prophets we are called to proclaim. Essentially our job is promotion, whether you like that term or not!

It seems to be "proper" in some quarters to speak disparagingly of promotion or public relations or publicity in the ministry. "Oh yes, Hunter! He's the promoter type!" is said with the raised eyebrow and the daintily curled lip—as if to indicate that this is just another form of hucksterism, something beneath the dignity of the "man of God!" (And

then they tell the sexton, "Please, give the bellrope a few extra tugs this morning!")

The only real sense in which I distinguish between the Preacher as Prophet and as Promoter is one of method! Essentially, both are the same! From a psychological point of view, what difference is there between the successful preacher and the successful promoter? God calls on us to proclaim his truth; he is calling on us to do it compellingly and winsomely! We're not offering merchandise, true; but we are offering concepts, ideas, thoughts, faith! And we're trying to do it effectively. We are, really, promoting a loving God, a saving Christ. God does not call on us to save souls—but he does require us to attract people to him so that he does! It seems not only logical, but imperative, that we utilize every reasonable means to promote the Gospel—and possibly a few which may not seem too reasonable on first glance!

While we should use discretion and intelligence, avoiding undue sensationalism—most of us are entirely too conservative in our reluctance to look into and to follow some methods of promotion which are not only effective, but which may lend themselves admirably to the inspiration of the Holy Spirit in the work of the Kingdom. Consider "audio-visuals;" what an uphill struggle it was (and still is in some places) to secure acceptance for them simply as a method!

From many otherwise disposed to an effective promotional program, I hear as the most frequent objection: "I haven't the time to give to it! And, it's better not to begin at all than to do the job badly!" Let us concede both points; there is lots of work, and it is deplorable to do a poor job.

But, by dove-tailing and integrating this job with the rest, by thinking through and planning the entire work of the ministry, not only is it possible to assume this "extra" burden—but actually to ease up somewhat on some of the other jobs, by using promotion as one way of doing the other jobs more effectively! Promotion can assist in doing a better job as religionist-priest-prophet-executive! Our monthly *Newsletters*, carefully planned, not only informs members of the entire, on-going work of the Church, but also is used to develop likely prospects in the community. Yet, through it as a promotional medium, we have strengthened the pastoral ministry, actually leading more than 30 persons to begin daily Bible readings who've never engaged in daily home-devotions before, enlisting and securing the co-operation of parents in our Christian Faith and Life Curriculum. In virtually every phase of our Church's life and work, we have stimulated either more or

(Turn to page 29)

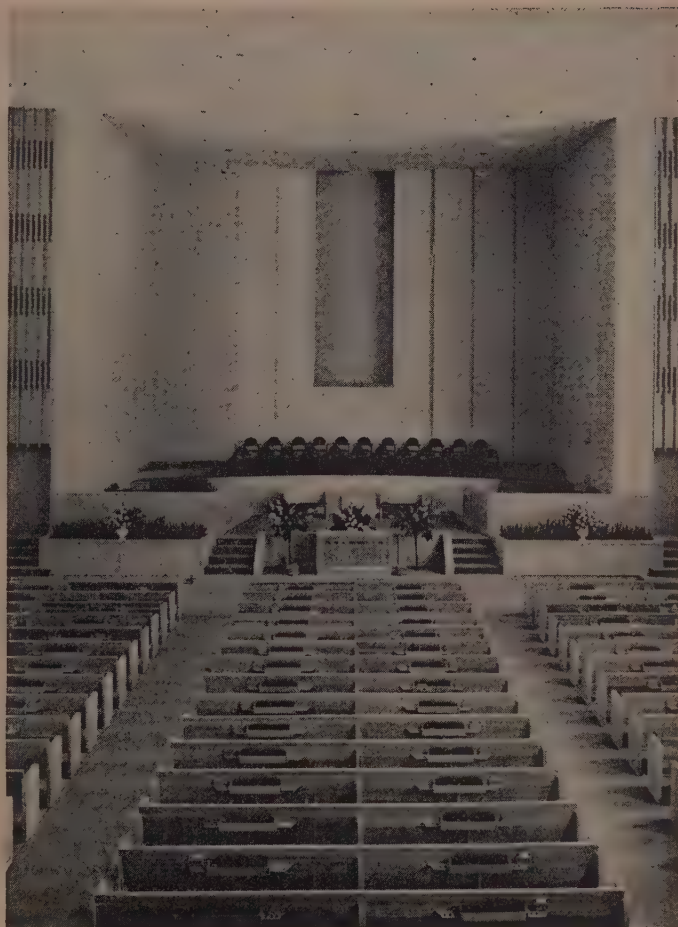
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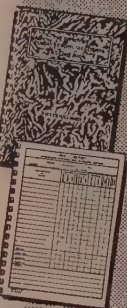
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Giving God Our Best

A. STANLEY KEAST*

WHETHER it be in time, talents or material things, we who are most desirous of obtaining God's favor and commendation will do well to remember that he demands of us our very best.

From Sunday to Sunday, for example, it falls to my lot to assist in the counting of the day's offerings. In so doing, I am often pained to note with what little regard many people have nowadays for the nicety of things, with particular respect to the appearance and condition of their monetary gifts to the Almighty. Old worn or crumpled bills of small denomination are usually in the ascendency, while coins in most instances lack their one-time lustre and beauty as such.

Upon opening the duplex envelopes on these occasions, I frequently note that at least one individual in the congregation invariably pays his weekly pledge with new bills that have never before been in circulation. In so doing it is quite apparent to me that this member makes provision beforehand for his weekly offering by obtaining new money at bank for this purpose. In the estimation of some people such a circumstance may prove of minor importance, but not so according to God's reckoning.

At such times as Christmas or birthday anniversaries, for example, most of us are wont to give new money in making gifts to those of our family or friends. Are we not much more obligated to give God of our very best whenever we make gifts to him?

Recently, in glancing over a little religious tract that came into my possession, I was quite impressed with a timely reflection contained therein, which I am here reproducing in part:

"At a florist shop a woman from the church was waiting to pick up the flowers for the altar. The florist was busy and could not find the right vase. Finally, he located one, but it had a nasty chip along the top edge. Turning the vase until the chip was at the back, the florist said to the woman, 'I guess this will do. It is just for the church, isn't it?'"

"That attitude is widespread. 'It is just for the church, isn't it?' So we give God our second best and our third best.

*Layman, Allentown, Pennsylvania.

We need to recall that in Bible times it was the law that only a perfect animal could be brought in sacrifice to God. Nothing less was good enough for the Almighty. A crippled sheep or blind heifer could not be pawned off on God in sacrifice just because it was no good elsewhere. God deserved the very best.

"Don't you suppose that God gets sick and tired of the crippled and the blind heifers we offer him today? We pay all our other bills and then see how much we have left to give to the Church.

"We attend to all our other activities, and then see how much time we have left to give to the Lord's work. Nothing is ever too good to offer unto God and to invest in His Church."

Remembering that all we have we owe to God's bounty, how niggardly we are—some of us at least—in returning to him at regular intervals a portion of his largess. Pennies nowadays are of little worth in providing for the necessities of daily living. But not so with respect to their still being very much in evidence on offering plates.

In Holy Writ we read, "If thou has much, give plenteously; if thou hast little, do thy diligence, gladly to give of that little." This does not necessarily imply that we are obligated to impoverish ourselves when giving to the Church. However, those of us who are students of the Bible will likely recall how Christ commended the poor widow who cast into the treasury two mites, representing all the living she had. If each one of us gave to the support of the Gospel in accordance with our means, if only to the extent of tithing, there would be little occasion for churches nowadays to resort to the staging of suppers, bazaars, games of chance, and what not, in order to meet all their financial obligations. Since Christ gave his very life that all mankind might be saved, can we in all good conscience refuse to give to the Church, at least to the extent of our ability?

In conclusion, may I quote from Luke 6:38, wherein Christ reminds us to "give, and it shall be given unto you, good measure, pressed down, shaken together, and running over. . . . For with the same measure that ye mete withal it shall be measured to you again."

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Job Management for the Preacher

(From page 26)

more regular attendance, more participation, or more devotional practises—purely aside from and in addition to the strictly 'promotional' or publicity aspects of the medium!

Time and space forbid documenting every statement made above. If you'd like to receive some copies of our *Newsletter* for a while, let me know and I'll put you on our mailing list. We make no charge for this. However, if the number of requests run too high for our budget to assimilate, we may have to limit the number of issues we can mail out!

Job management for the preacher comprises mainly thinking through the various aspects of the job to be done, and then integrating and co-ordinating each phase of the work so that it may be done with a minimum effort and a maximum effectiveness.

It isn't easy to get such an integration going. It requires hard thinking, a form of self-discipline most of us rebel at and which we too often loftily dismiss as "stifling to true inspiration!"

But I find it works! That is the sole, the only reason I've dwelt so completely on first-hand experiences!

September And School

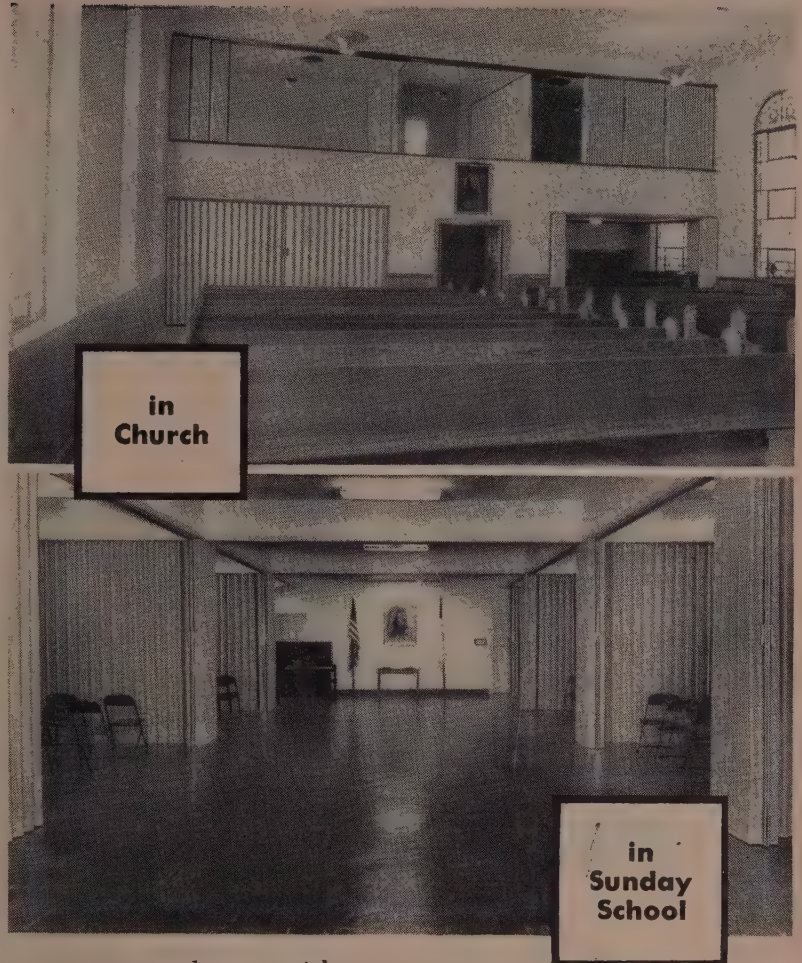
ORVA LEE ICE*

SEPTEMBER and school go together in our minds like bread and butter, and indeed education may be sought only for the end of making bread and butter. Seeking an education for a mercenary end may not pay out since today it does not command the greatest return in dollars. Yet education is valuable.

If the years spent in the pursuit of knowledge increases one's ability to get satisfaction out of life, to fit oneself for useful living, to ascertain how to aid fellowmen and to reverence God, they are profitably spent even though they leave one behind in the race for dollars. Wealth and contentment have never been synonymous terms and the man who can combine with his few dollars an intelligent happiness, is far more opulent than the man who, having more dollars than he can use, finds only satisfaction in trying to quench the thirst for accumulating more.

It is far more profitable to spend time in youth cramming the mind with knowledge than to be compelled, for lack of other resources, to spend one's old age in cramming one's pocket with gold one does not need and cannot use.

*Minister, Calvary Baptist Church, Minneapolis, Minnesota.



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The Awareness Of God

A Sermon by JOHN SCHOTT*

DURING the Second World War we were constantly reminded that there were no atheists in fox-holes or adrift on rubber rafts in the Pacific. But if statistics can be trusted, it seems that there are very few committed atheists at large in America. According to a recent nation-wide survey sponsored by the Ladies' Home Journal, 95% of the American people believe in God. There are a few, of a scientific frame of mind, who insist upon positive proof, who courteously but firmly refuse to accept on faith a belief in God as the omnipotent and sovereign ruler of the world. They are, however, a pronounced minority; for looking out upon the world and noticing its unity, its orderliness, its simplicity and its intelligibility, most of us detect in it the handwork of the living God.

*Associate Minister, Swarthmore Presbyterian Church Swarthmore, Pennsylvania.

One day Charles A. Beard, the famous American historian, was asked to tell some of the lessons history had taught him. He said there were four.

First: "Whom the gods would destroy, they first make mad with power".

Second: "The mills of God grind slowly, yet they grind exceedingly small".

Third: "The bee fertilizes the flower it robs".

Fourth: "When it is dark enough, you can see the stars".

Although these are the words of a secular historian, they have tremendous religious significance. One is reminded of the famous words of James Russell Lowell:

Though the cause of evil prosper, yet 'tis truth alone is strong.

Truth forever on the scaffold, wrong forever on the throne.

Yet that scaffold sways the future, and behind the dim unknown,

Standeth God within the shadow, keeping watch above His own.

Almost all of us believe in a Supreme Being, a Mind, a Great Mathematician, a First Cause, a God. It is, of course, no easy task at times to defend such a sublime belief, for there are many inexplicable and baffling mysteries in this universe of ours. But well do we know that, even though it is difficult at times to explain everything and still hold on to a belief in God, it is much more difficult to hazard an explanation and not believe in a God.

The tragedy, however, with most of our religion is that it is second-hand. If we are questioned, we admit that we believe in God, and that we often pray to him, that we go to church on Sundays, and readily support its program. But something is lacking in our religion; it seems formal, stereotyped, lifeless. Many of us love to sing the words of that beloved hymn—

Jesus, the very thought of Thee,
With sweetness fills my breast;
But sweeter far Thy face to see,
And in Thy presence rest.

O Hope of every contrite heart,
O Joy of all the meek,
To those who fall, how kind Thou art!

How good to those who seek!

The author of that beloved hymn possessed a religion which was dynamic and vital. He had what might be called a first-hand religion, he knew God, he felt the constant impingement of the Almighty upon his life.

In our better moments it is just that type of religion that all of us cherish. Often in utter sincerity we have cried out, "Oh that I knew where I might find him, that I might come even to his seat". We realize how shallow our religion is, how seldom it is a transforming experience in our lives. We want our religion to be something more than a veneer, more than a sign of respectability, more than something which has been handed down to us by our family, our friends, or our culture. The question is, how can we possess such a vitalizing religion?

It goes without saying that some of us are more religious than others. Just as God has created a number of people with keen minds, highly developed artistic tastes, or charming personalities, so some of us are more spiritually minded than others. Charles Darwin was a brilliant scientist and anthropologist, but he always lamented the fact that he had not been born with or had cultivated an appreciation for good music. In like manner some of us go out into the glorious beauties of nature on a bright, cheerful Spring morning and we exclaim with Wordsworth:

... And I have felt

A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting
suns,
And the round ocean and the living
air,
And the blue sky, and in the mind of
man.

Others of us expose ourselves to the same beauties of nature, but the experience leaves us cold or mildly moves us.

The Psalmists of the Old Testament were a group of spiritually sensitive individuals. Like all of us, they had their crushing sorrows, their frustrations and defeats. At times God seemed far removed from them and in the anguish of their souls they cried out with those words which Jesus used on the cross: "My God, my God, why hast thou forsaken me?" They were only human, and therefore had their disappointments, but because of their unquenchable spiritual fervor, they were always able to transcend them. Is there anything more comforting in an hour of sorrow than the soul-stirring words of the 23rd Psalm? All of us at times are lonely and feel that everyone has forsaken us, but there was one psalmist whose words

can cheer us at such a time. To him, God was a continuing presence, and he could say—

"Whither shall I go from Thy spirit?
Or whither shall I flee from Thy presence?"

If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, thou art there.

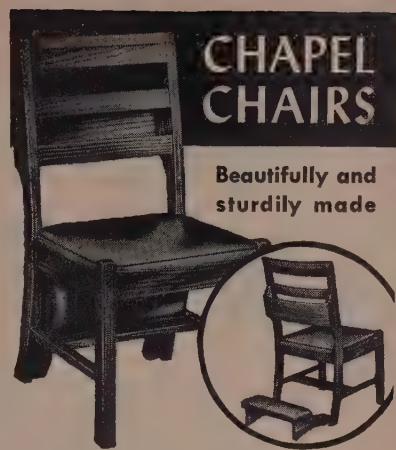
If I take the wings of the morning, and dwell in the uttermost parts of the sea;

Even there shall thy hand lead me, and thy right hand shall hold me".

Some of us have come to know God the hard way, through sorrow. William Inge, the famous Dean of St. Paul's Cathedral in London, tells in one of his books about the death of his little daughter. She had been a very remarkable girl, and her departure was a terrific loss to him. But, he says, that such sorrow is often the initiation into a finer and richer fellowship with God. The classic illustration of such an experience is seen in our friend, Job, in the Old Testament. He was a devout man, one who feared God and eagerly sought to do his will. According to the standards of his day he was an extremely wealthy man, but in rapid succession he was stripped of all his earthly possessions, even his seven sons and three daughters, the pride and joy of his life.

Dazed and bewildered by this frightful experience, Job cried out to God, seeking an explanation for his affliction. Three of his friends came to comfort him, but remained only long enough to chide him, accusing him of secret sins. For page after page they argued with Job in his distress, rehearsing for him all the traditional and orthodox explanations for his suffering. Finally God spoke to him out of a whirlwind, reminding Job of the greatness of his majesty and the mystery of his ways. God did not favor Job with any specific explanation of his trouble. Job realized in deep humility that it was impossible for him with his finite mind to understand the inscrutable wisdom of God. But even though he was not given an explanation, Job found peace, for God in a very tangible and realistic manner had appeared to him. With sincere penitence, Job therefore humbly said, "I have heard of thee by the hearing of the ear, but now mine eyes have seen thee. Wherefore I abhor myself and repent in dust and ashes".

He who possesses a spiritual sensitivity is singularly fortunate. In times of stress and strain he can say, "Underneath are the everlasting arms". "Thou wilt keep him in perfect peace, whose mind is stayed on thee". Such a person enjoys an inner serenity and peace that will help him over the rough places of life. There are others of us



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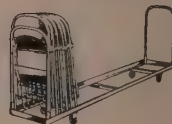
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who have been initiated through sorrow into a closer walk with God. Under some shattering experience, we have come to see that when we have turned to God in desperation and yet in faith, he has not failed us.

Unfortunately God, to many of us, is an unknown factor in our lives; our religion is second-hand. Sad to say, we worship God afar off. But he can become a vital, dynamic and pulsating experience in the lives of all of us if we will follow only one specific rule of life. This royal road to the knowledge of God is succinctly defined in the first epistle of John, where we read, "Beloved, let us love one another, for love is of God. Everyone that loveth is born of God and knoweth God". In other words, the more we forget ourselves, the more we submerge our petty needs and our selfish desires to bring comfort and cheer to others, the closer we draw automatically to God.

It is this theory which has been the theme of countless stories known to many of us. One of them is by the famous Russian, Count Leo Tolstoi, and is entitled "Where Love Is, There Is God". Martin Avdeitch, a humble cobbler, occupying a basement shop, was a devout man, who prayed daily that he might see the Christ. Eagerly he looked out of his window each day, hoping to see a heavenly vision. Instead he saw nothing but a sorrowful and pathetic parade of human derelicts, an old soldier freezing from the cold, a penniless woman nestling a dying baby in her breast, an old peddler woman being molested by an unruly lad. Martin Avdeitch had a good heart and always befriended these unfortunate people, welcoming them into his humble abode and sharing with them his simple food.

One day when Martin had brought his work to a close and the shadows of evening were lengthening, he took down his Bible to begin his devotion. At that very moment he saw a vision and it seemed as though Christ, was speaking directly to him those very significant words. "For I was anhungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in. Verily, I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Martin Avdeitch then realized that unknowingly he had been entertaining the Christ.

Professor Henry Van Dyke's famous Christmas story, *The Other Wise Man*, is very similar in theme. Artaban, a wealthy Persian magi, was also planning to ride with the three wise men to Bethlehem, there to present his precious jewels to the Christ-child. But he was frequently delayed in reaching

Palestine because of a number of deeds of mercy he was called on to perform. After many long years he finally reached the Holy City, only to see the Christ being led forth to die on Calvary's Cross. But Artaban did hear the Christ speak to him as he did to Martin Avdeitch, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

One of the most influential women in America was Alice Freeman Palmer, the beloved president for so many years of Wellesley College. She possessed a very saintly spirit and sought every opportunity to help others less fortunate than herself. In a poignantly beautiful biography written by her devoted husband, a professor of philosophy at Harvard University, we are told of her work in the dingy and filthy slums of Boston, where she had charge of a group of underprivileged girls. On a very hot and sticky day in July one of the girls came to her and said, "Please tell us how to be happy?"

Dr. Palmer tells us that tears rushed into her eyes, and a lump into her throat. How could she tell this unfortunate girl, living in such terrible surroundings, the secret of happiness? But apparently God was with her and inspired her, for a beautiful thought suddenly flashed into her mind. Without a minute's delay she mentioned three rules for this girl to observe rigidly.

In the first place, Mrs. Palmer said that she must memorize something beautiful every day of the coming week, a poem, a verse from the Bible or a phrase she had read in a book. The second rule was to look for something pretty every day. Although her home was very old and the street even foul smelling, there was a park in the neighborhood, and Mrs. Palmer believed that if she looked hard and long enough there, in that place she would find something of beauty. "Do something for somebody every day," was the third rule. Such a task did not seem very difficult for this girl was always running errands or helping her mother and neighbors in one way or another. Mrs. Palmer insisted that these three rules had to be kept every day, for if the girl missed only one day the chances were that the plan would not work.

A week later when Mrs. Palmer returned to the slum area the girl rushed up to her and cried out, "I done it. I done it." Mrs. Palmer had forgotten all about her three rules until this girl said, "It was easy to memorize something beautiful and to help someone every day. But the second rule was awfully hard, especially on the days when it rained and I was not able to go to the park. Once I was about to give up and cry when I saw a swallow taking a bath in the gutter that goes around the top of the house. He had on a black

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to church
Sunday" . . .



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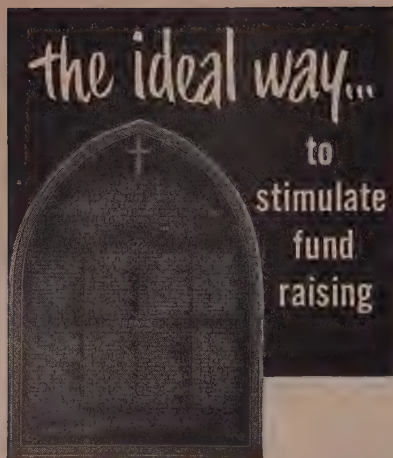
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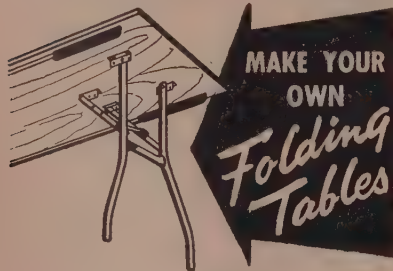
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necktie. He was handsome." In her enthusiastic delight the girl continued, "There was another day when everything went wrong. The baby was sick, I could not get out, and I was feeling terrible. Then I saw the baby's hair with the golden sun shining on it. It was beautiful."

Mrs. Palmer was an extraordinary woman, and her name has been extolled far and wide. She was also the recipient of many honors. But nothing could have pleased her more than knowing that she had brought a ray of sunshine and happiness into the drab, unpromising life of one of God's lesser children. Mrs. Palmer lived a very radiant and captivating life because she was constantly using her rare gifts in the service of others. She was, indeed, a living embodiment of those famous words—

I expect to pass through this world but once. Any good therefore that I can do, or any kindness that I can show to any fellow creature, let me do it now.

Let me not defer or neglect it, for I shall not pass this way again.

All of us seek that elusive something called happiness, but the more we seek it, the more it eludes us. Happiness is a by-product; the more we grasp after things for ourselves, the emptier our

lives become. Conversely, the more we forget ourselves, bringing joy and happiness into the lives of others, the happier we become.

So too is it with religion. Often we pray, "O for a closer walk with thee, a calm and heavenly frame." But the more we selfishly seek God for ourselves, the more he seems to pass us by. It is the person who forgets himself in the service of others, who goes through life helping others, befriending those less fortunate than himself, ministering sacrificially to his struggling and suffering fellow companions as they travel together over the rough places of life, it is he who possesses that inexpressible joy:—the Peace and Presence of God.

ORCHID'S FOR CHURCH LADIES

More than a dozen Southern California churches have obtained free surplus orchids for distribution to their members of the fair sex. The churches accepted the offer of Graham W. Dible, described as the Orchid King, who is offering these orchids free to churches rather than destroy them. The only charge is a few pennies per bloom for picking, packing, and airtransporting the orchids. Churches desiring to have an "Orchid Day" may obtain further information by writing Graham Dible, The Orchid King, 417 East 8th Street, Los Angeles 14, California.

METHODISTS FOLLOW AS REPUBLICAN CITY MOVES

In the June 1952 issue of *Church Management* we reported the sturdy pioneer fortitude with which the Methodists of Republican City, Nebraska were facing this dilemma: what does a church do when the town moves? This was the problem Rev. Erwin A. Kiel and his congregation faced when word came that a dam would be built on their townsite to stem the tide of the frequently rampaging Republican river. They decided to move with the town even though their membership was scattered by the inability of farmer members to purchase land near the new Republican City, four miles from the old site. Moving of the old church building, parsonage, and congregation has now been completed—literally picked up and transported to the new town—we are happy to report. But the moving was not without event.

Most residences and commercial buildings in the old town were frame structures which could be transported to the new location. The church building was of solid brick construction, completed in 1931 in a very modern design with open beam ceiling in the sanctuary and an educational wing with a full set of classrooms both in basement and on first floor. It soon became apparent that it was impractical to move a solid brick building that distance (four miles) and over soft roads. The congregation learned that the cost would be prohibitive.

Plans for an entirely new church were commenced but soon abandoned because higher building costs had placed such a program beyond the local Methodist congregation. After long study it was decided to move the old building to the new site by taking down the brick walls, framing it with wood structure on all outside walls, then move the building to the new Republican city. Workmen then veneered the structure with bricks after it had been set on the new basement and foundation.

"The relocation of the town", Mr. Kiel reports, "proved to be quite a hardship for the church because many people did not follow the town and all the farmers in the river valley moved to other places because there was no land nearby. Consequently our resident membership was down to less than fifty

before the move was completed."

"But within the last year", the minister went on to say, "or since February 22, 1953, 31 new members have been received making the present total 79. We are working hard to increase that number to 100 by Conference time in June. Or at least we want to increase the 31 new members to 50."

Dedication of the re-located church was observed on the 80th anniversary of the founding of the congregation in February, 1874, when classes were formed as a part of the Republican City Circuit. Since that time members have faced the grasshopper plague of 1874, and destruction of their building by fire

in 1930, with the same resolution and faith that characterized the 1954 inheritors of their tradition.

Residents of Republican City like to recall the past struggles of the church membership to erect a house in which to worship God. In completing the first structure in 1880, materials had to be freighted by oxen from Kearney, some 55 miles. The cost of this building is not recorded, but when Republican City Methodist again decided to build in 1906, the cost totaled only \$3,000. This was the building destroyed by fire in 1930. With the aid of \$2,500 in insurance the new worship center was built for \$20,000.

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The Des Moines Census Story

JOHN D. CLINTON*

THEY called it "Operation Shoe Box"—the Des Moines Religious Census of 1954. Filing cards just fit a shoe box but Des Moines had 160 varieties of churches and that would require as many boxes. One department store ready for week-end business not only furnished all the boxes, but delivered them free of charge. And that was characteristic of the city-wide cooperation. For 60,000 homes, 89,000 cards was the minimum suggestion. For the 51,739 calls completed, it took a lot of amateur postmasters throwing cards into the shoe boxes.

Why all this effort of 2311 people each "walking around the block for God?" A planning and adjustment committee was the first to use the census. In one area of 130 homes, 332 people were found. Fifty-six were Baptist, forty-seven Lutheran, sixty-four Methodist and sixty-eight Roman Catholics, as the four largest groups. The committee immediately had something to work on and that new community had a resolve to go back now and follow-up to see who meant business. They had already organized to consider their needs. Of three major concerns—fire department, sewer or church—these people knew now that church should be first.

It all began on the western front. A Christian pastor was host. There had assembled two other varieties of ministers, one each from the ever present Methodist and the Iowa born Open Bible churches. When the director arrived his first question was, "Where's the Catholic pastor?" "Should we ask him?" was the first answer, whereupon the questioner was asked if he'd like to phone him. He would.

"Could you come over to the Christian Church?" "When?" "Oh, in fifteen minutes." He was on his way. Then the Des Moines Register was called. "Is it news when a Catholic pastor is headed for a Disciples' meeting house?" It was, and presently a news photographer in a taxicab pulled up for this picture. Two days later the picture of these church leaders in the paper called for

*Executive Secretary, Des Moines Area Council of Churches



Upper Picture: Ministers get together to map out their territory Lower Picture: Here is the reason for the Des Moines survey, "Operation Shoe-Box"

enthusiasm in most parts—except two pastors who excitedly called, "Is that the kind of cooperation we are going to have? Well, count me out!" One pastor held that line to the end. But the other

brother saw the light. We do live together. We'll finally, in God's providence, continue everlastingly to live together. In Des Moines there were 125 churches who decided to work together.

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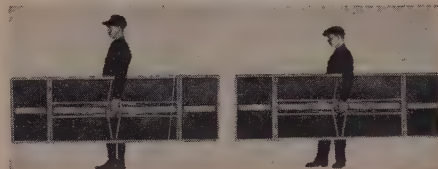
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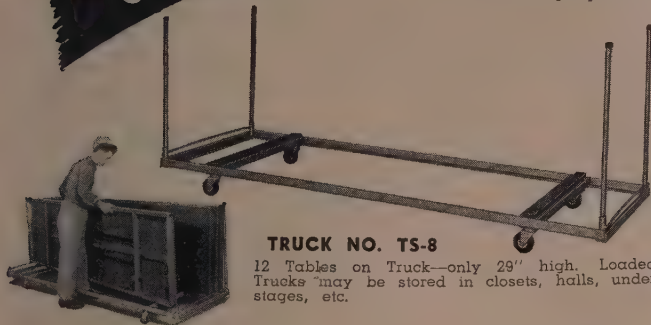
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TRUCK NO. TS-8

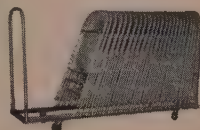
12 Tables on Truck—only 29" high. Loaded Trucks may be stored in closets, halls, under stages, etc.



Chairs stack flat for under-stage storage.

TRUCK NO. TSC

Handles up to 40 chairs depending upon make.



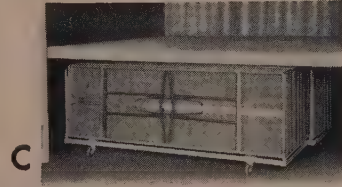
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A mother learns the importance of recognizing the contribution of each individual personality in the family unit. (30 min.)
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The theme of making God a partner in home and business life is warmly presented in the story of a newly married couple. (30 min.)
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MISSIONARY TO WALKER'S GARAGE *Being a Christian on the Job*

A young mechanic shows how he can serve the Lord by daily witnessing to his customers and co-workers. (30 min.)
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REACHING OUT *Home Missions*

Tom Jones' fight to bring his church to the growing suburban areas dramatically emphasizes the need to build mission churches. (30 min.)
Daily rental—\$9.00

WORKERS TOGETHER WITH GOD *Local Church Evangelism*

A young pastor's enlarged program of evangelism in his church offers an inspiring example of personal participation in the church. (33 min.)
Daily rental—\$10.00

Contact your denominational or local film library for additional information and reservations.



1364 North Van Ness Avenue
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Clear over in the southeast section, even beyond the packing house district, was the Chesterfield Church. They would average fifty at church many Sundays. But today there was fifty-two. The pastor knew that churches uptown had said, "Chesterfield has fifty blocks. To get one worker for each block is just too much. We'll have to be missionaries and help that small church."

The pastor at the close of the sermon said, "How many in this congregation, on Sunday, February 7th, will walk around the block for God?" Forty-two hands shot up and one lady in the back of the church said, "There are three mothers down in the nursery. I know they will go." And they did and that meant forty-five.

A Negro church five blocks away was glad to put eight people from their membership in the Chesterfield crew. They did not need missionary help.

The newest church in town was Mt. Olive Missouri Lutheran Church. It was to be dedicated on February 7th and just couldn't do census assisting that day. The three "Missouri" churches in town had agreed they would not be joining in the Council as members. But they knew that such cooperative ventures were the only way to get righteousness forward. And Mt. Olive wanted to cooperate.

They had but one hundred members. The area assigned was seventeen blocks. Two weeks ahead of time the temperature was typical for January in Iowa. It went below zero. At the Mt. Olive Church twenty-two men and one woman arrived. They went forth and brought back one more person than would have been present a day before. As a census taker arrived at one door he received a filled card and a cigar. "She's a girl," was the reply given the surprised churchman.

Catholics Join In

Down in South Des Moines it was the same way. Waffles aided the cooperation. When one pastor's women's organization failed him in a breakfast for his fellow-pastors, he proposed the Sky Room at the airport. Where better could sky-pilots meet? The director asked the same question, "Where's the Catholic pastor, John Aldera?" They had forgotten about him. And so he was called.

This brother John had been a half-back in his college days. He was a "blocking back"; that is, he got the interference out of the way. He didn't carry the ball much himself.

He was that way here. "Tell me what you want done. I'll get the workers." He did. And when the count was over, as he threw his cards in the shoe boxes at the Council office he volunteered the information, "I know my field pretty

well but you have turned up 160 cards I never knew I had." And he did all that without waffles, for he had had his breakfast by the time he was called that morning the sky pilots met in the Sky Room.

Negro ministers were in meeting assembled. Their areas in Des Moines are quite at the heart of the map of Des Moines as building has gone. At one of these churches, Union Baptist, cooperation was on the same high level. There were forty blocks in the area. Only twenty-five people signed up for that famous walk,

"Hot or cold, rain or snow,
February 7, here I go."

Block by block, the maps had been charted by the Community Chest. The maps were given to the Council and each block assigned.

"Union Baptist needs fifteen more workers." The pastor started through the audience. "How about you, sister?" She agreed. "And you, brother?" He finally weakened. Soon the pastor was at number thirty-nine. What else could number forty do? "When a man of God puts his hand on your shoulder you might as well come along"—and she made it forty.

At the annual banquet in January it was not just a film-strip for education. The drama workshop of the Council acted out in role-playing at the tables just what situations might be met. Instead of the worker total of 2311 shrinking, on the actual Sunday there were 3776 census takers ready to go.

The chairman of the Evangelism Committee of the Council felt that at least sixty churches should be enlisted. The number had now reached one hundred. The north part of town known as Highland Park called its own meeting. The most northern church was there—The Brethren. And along came the Brethren in Christ, represented by two elderly men, really brothers, with full beards. The news photographer covered this meeting, also. This kind of cooperation is news. The bearded pastors said, "Is this picture to be used to advertise Smith Brother's Cough Drops?" They were assured that the religious census was the only project in mind.

Meanwhile the Baptists out east, both black and white, had assembled. One pastor whose hobby is wood carving had a model preacher with coat-tails carved a-flying. That sort of pastor was now actually in operation in 120 churches.

Jewish Cooperation

A rabbi was called. "Would you like a section of town to canvass in the neighborhood of your synagogue?" He found the president of his ladies glad to

do it. She had worked on the Community Chest but said she had never been asked in matters religious. Those girls called in the Community Chest captains out their way—these people who so thoroughly serve a city once a year. This year they helped do it twice, and with effectiveness. "It is a pleasant task, this trip around town," said one, "for it's just information this time, without the call for cash."

When Catholic women came up from the far eastern part of the city, they marvelled that there was such an office to serve the whole city. Then the pastor of the Four-Square Tabernacle was called and so gladly took a downtown apartment section that the Latter Day Saints and the Salvation Army were called in and divided downtown Des Moines three ways and the stair climbing started.

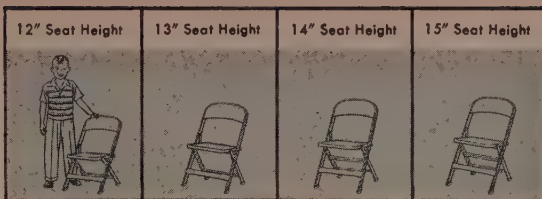
The Latter Day Saints used a team method of one high-schooler together with an adult. Some hotels said they never had such requests and one clerk volunteered the statement, "No one hardly ever gets up on Sunday before noon."

And speaking about high school people, February 7th was the Boy Scout anniversary. Most of the boys were in dress uniform at the morning services. Those boys who had their awards of effective churchmanship were first to say, "This is along the line of service we like to do." There were older scouts from at least thirty church troops in the census line. Are you wondering what happened?

African Methodist Episcopal

St. Paul Church was so confident that this was an answer they needed that special evangelistic services were started the evening of February 7th. The Disciples, with all churches of their denomination in line, engaged a visitation director and each church accepted a quota. Methodist pastors planning spiritual life missions thought at first that this was duplication. Then they realized it was just the material they needed. The First Church of the Open Bible promised seventy workers and delivered them at their church at noon February 7th. Five blocks away at Cottage Grove Presbyterian Church they thought sixty would come. But the day was sunny, the dinner was complimentary, and an even seventy joined the city forces.

Typical was the call at one home where an ambitious census taker had made sixty calls during the afternoon but missed five, and had gone back after supper. A small boy in pajamas had crawled into his dad's lap. He happened to recognize the census taker as a person he knew at "his church." Whereupon the father said, "Certainly



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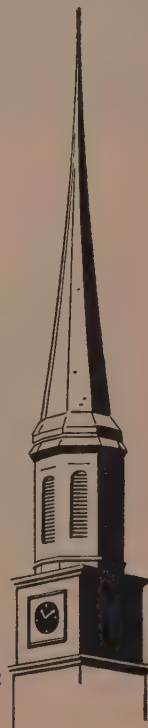
Commenting on direction by Ketchum, Inc., the Rev. Donald F. Campbell, minister, wrote: "We realize the amount raised was a magnificent achievement . . . You are to be congratulated on the caliber of your men. Their contribution to our church life cannot be judged by any financial criteria."

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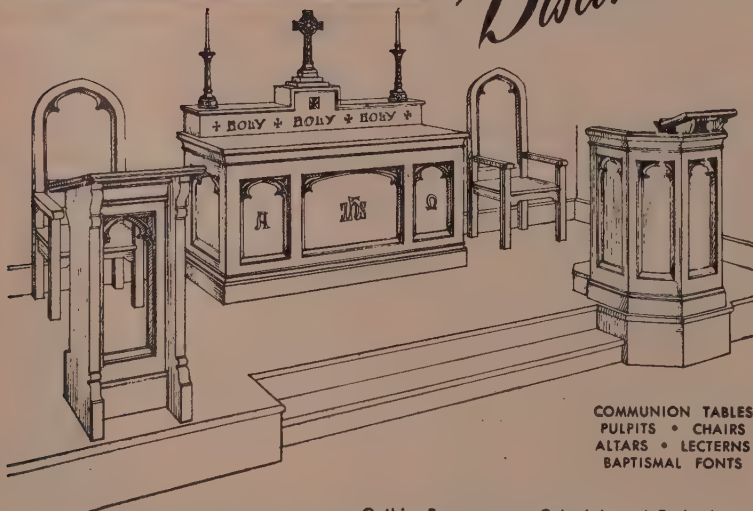


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we will give you the information, and what's more, any church that makes a Sunday school home for our boy should see us there, also. Won't you put us down as people who are good prospects for your church?"

Of course, an answer like this was not always forthcoming, but let it be said for the census crew, there were only 752 people who declined information, or one-half of one per cent for the entire city.

Each worker displayed a badge letting it be known that he was the real census-taker. This feature saved much time in opening each interview. The Des Moines Savings and Loan League thought enough of the idea to pay for four thousand badges.

Then there was printed the "faith flyer" for each worker to leave in the home. The introductory statement was: "Our fathers had faith. We sing about it. What do we do about it? A census is for the recording of the place where each Des Moines citizen may best develop faith."

On the badge the workers wore there was centered the seal of the Council of Churches. It is a new combination signifying faith, hope and love. At the top is a spire for faith and the church. At the base is a heart—that love of God which found us all. At the center, a hand—in this case, 3776 pairs of helping hands. The slogan adopted is "Your Helping Hand Is the Heart of It." And in the hope of those Des Moines helping hands, with one month of preparation, the census proceeded.

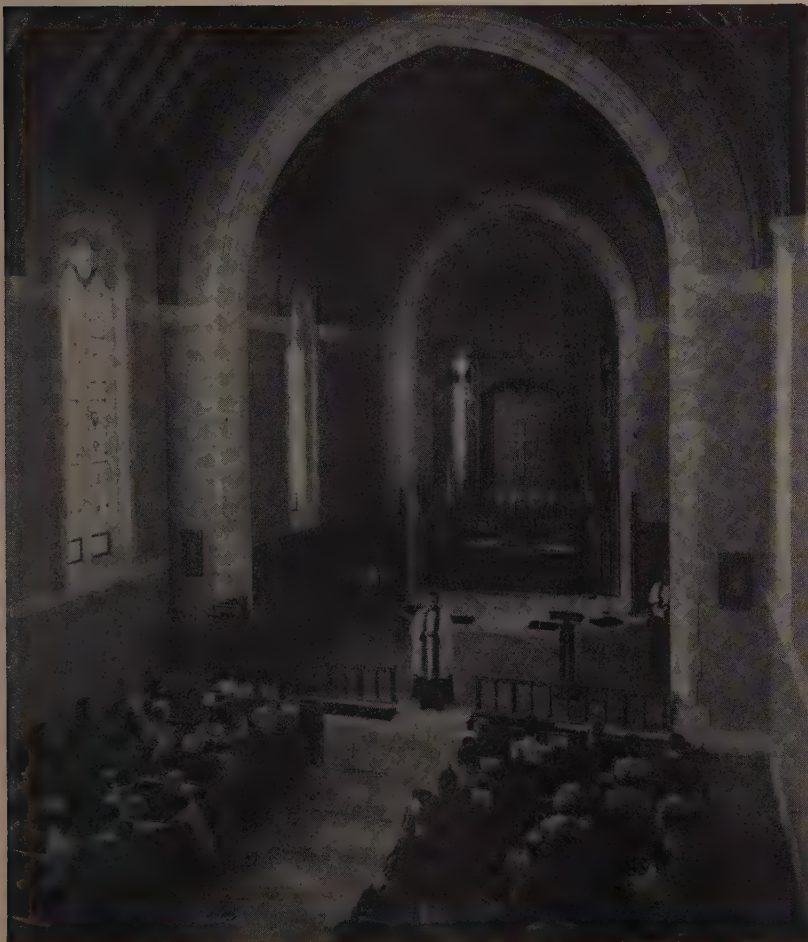
One essential was in at the start. You might call it "The Book of Des Moines Prayer." At the first luncheon there were eighty-five people assembled January 5, 1954. That those who would found this whole effort might have opportunity, 3 x 5 cards were passed at the table. During the next three minutes, twenty-eight participated in quite a prayer meeting. Typical were these three:

"It is my prayer that God may take hold of us individually and collectively and lead us to do his will in the taking of this census."

"Not only commission us to go into all the world to preach the gospel, but in Judea, Samaria and Des Moines. May we have vision, inspiration and perseverance, in the name of our Lord and Saviour, Jesus Christ."

"Vision, inspiration and perseverance"—there are many VIPs abroad in this world, but the evangelism committee of the Des Moines Area Council of Churches has reached the conclusion that 3776 census-takers cooperating to serve their Lord are about the "very important persons" it takes to get the Christian business done. They did it so far as 74.7% of the city is concerned.

Cornell Builds Interfaith Center of Natural Stone*



Interfaith Chapel in Anabel Taylor Hall, Cornell University, Ithaca, New York. Richard B. Stott, Episcopal chaplain, is pictured conducting worship services. "Lenroc Stone" was used in building the \$2,000,000 interfaith religious center which houses the Chapel.

A new \$2,000,000 interfaith religious center made of natural stone, known commercially as Lenroc Stone, has been constructed on the campus of Cornell University, Ithaca, New York. The beautiful structure which serves Protestant, Catholic and Jewish students is named "Anabel Taylor Hall" in memory of the wife of Myron C. Taylor, a university trustee and former personal

representative to the Vatican of President Franklin D. Roosevelt.

The *Cornell Alumni News* reports that the building has rapidly taken its place in University life as a gathering place for students of all faiths and creeds, who use it for religious services, social affairs and other activities of their varied organizations. It contains offices and conference rooms for the University pastors and organizations of participating church groups: Baptist, Catholic, Congregational, Episcopal, Jewish,

*The picture and editorial background material are used with the permission of the *Cornell Alumni News*.

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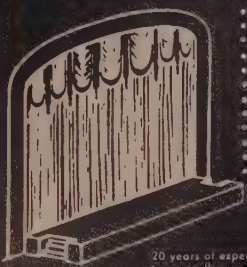
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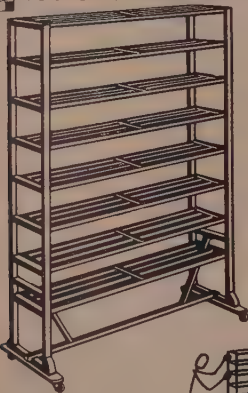
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In constant use are the many rooms of the religious center, such as a beautiful small chapel and an impressive Founders Room off the main lobby, a quiet library, an auditorium seating 400 with stage and dressing rooms, a large social hall or One World Room with kitchen and its own ground-floor entrance, and numerous meeting rooms. The interfaith chapel is especially noteworthy. Lighted from either side by tall lancet windows, each inscribed to denote one of the human virtues as conceived by the late President Edmund E. Day, the Chapel rises forty-seven feet to its oak-timbered roof trusses. Three altar settings are on a turntable in the apse: Christian, Jewish, and non-denominational.

Like Myron Taylor Hall, the interfaith center is made of natural stone. The Finger Lakes Stone Company, Inc., distributors of the stone called "Lenroc Stone", regards "Anabel Taylor Hall" as an excellent example of the use of this material which is now being found increasingly in churches. The company has published an 8-page booklet which reprints an article from *Business Week* entitled "Top Architects Seek More Mileage per Dollar by using . . ." together with a description of how "Lenroc Stone" is meeting the demand for modular material. This booklet shows many Ashlar patterns including patterns which would be adaptable to any style of church construction. Information prepared by "Lenroc's architectural service" regarding the preparation of mortar mix and different jointing methods, make this booklet valuable to architects, home builders, decorators and chairmen of church building committees. For a free copy of the booklet write *Church Management*.

Special Events Calendar*

October

- 1 Rural School Charter Day
- 1-8 National Newspaper Week
- 1-31 Cheese Festival
- 1-31 National Donut Month
- 1-31 Let's Go Hunting Month
- 1-31 Red Feather Month. (Community Chest Drive)
- 2 National Newspaperboy Day
- 3 World-Wide Communion
- 3-9 Cranberry Week
- 3-9 National Pharmacy Week
- 3-9 National Letter Writing Week
- 3-9 Fire Prevention Week
- 3-9 National Employ the Physically Handicapped Week

- 4 Missouri Day. Observed in Missouri
- 7 Yom Kippur. (Day of Atonement) Religious. (Jewish)
- 9 Canadian Thanksgiving Day
- 9-16 National Wine Week
- 10 Men and Missions Sunday. (second Sunday in October)
- 10 National Grandparents Day and Grandmothers Day
- 10-16 Oil Progress Week
- 10-16 Save the Horse Week
- 11 General Pulaski's Memorial Day
- 12 Columbus Day
- 12 Farmer's Day in Florida
- 12 Fraternal Day in Alabama
- 12 Landing Day in Wisconsin. (Columbus Day)
- 12 Discovery Day. Legal holiday in North Dakota
- 12-18 National Business Women's Week
- 15 Poetry Day
- 15 Cherry Pie Time. (also August 15 and September 15)
- 17 Laymen's Sunday
- 17-23 National Want Ad Week
- 17-24 United Nations Week. (tentative)
- 18 Alaska transferred to United States, October 18, 1867
- 18-24 National Bible Week
- 21 Light's Diamond Jubilee
- 21-30 Apple Week. (tentative)
- 23-30 National Hat Week
- 24 United Nations Day. Presidential Proclamation
- 24 Millinery Promotion for Winter Begins
- 24 World Order Sunday
- 24-25 Sukkoth. Religious. (Jewish) Feast of Tabernacles
- 24-30 Cleaner Air Week
- 24-31 Reformation Week
- 24-31 National Popcorn Week
- 24-31 National Catholic Youth Week
- 25-31 National Honey Week
- 27 Navy Day
- 30 Beggars' Night. (Tricks or Treats)
- 31 Apple Day (usually on Halloween)
- 31 Halloween
- 31 Nevada Day. Legal holiday in Nevada
- 31 Reformation Sunday
- 31 World Temperance Sunday
- October 31-November 6 Girl Scout Week
- October 31-November 7 National Flower Week

*U.S. Chamber of Commerce, Washington, D.C.

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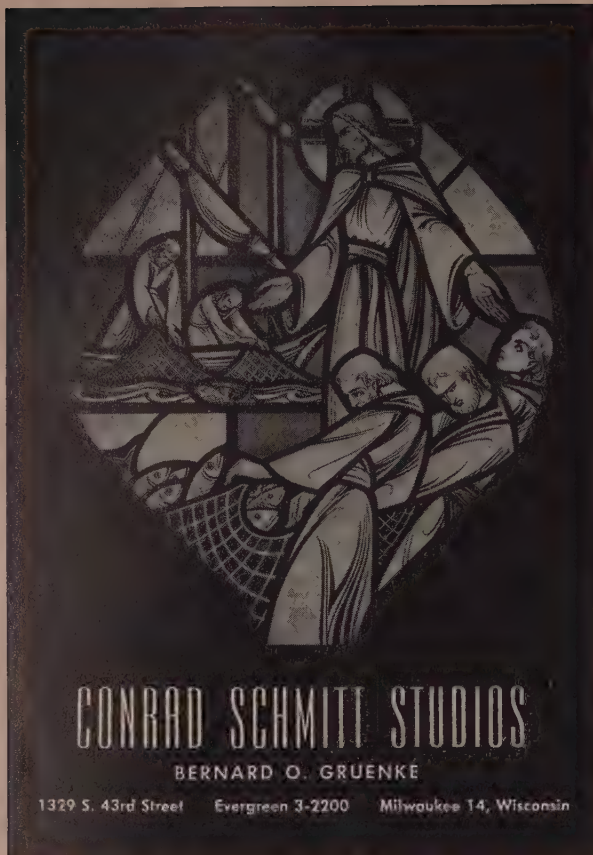
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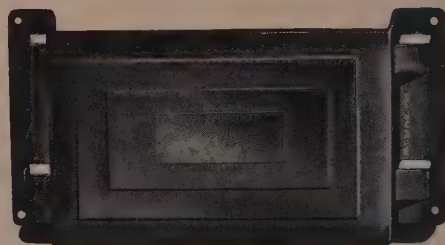


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Priming the Preacher's Pump

DAVID A. MacLENNAN*

SCENE—any preacher's study. Preacher seated at desk in semi-relaxed condition. He stares into space as if seeing a more rustic scene recently vacated. Nearby huddled together are typewriter, paper, pencils. *Time*—A September morning. *Preacher speaks*: "H'm. Labor Day's over, and labor days are here. That sermon didn't go too well. Then, there weren't many of the faithful present to hear it anyway. Guess my mind lay fallow last summer all right." Pause, business of uncovering typewriter, searching for elusive notebook. "Where did I put those notes I jotted down in vacation? In the golf-bag? with the fishing tackle? . . . Let's see. October has five Sundays. Maybe I ought to try something on R.E.; Religious Education Week is scheduled for the last week of September. Any ideas in World Communion Sunday, Men and Missions Day, Layman's Sunday, World Order Sunday, Reformation Day?" Curtain

falls slowly on pastor bending over desk, reaching for paper and pencil.

What's wrong with this picture? Nothing much, unless the last stage direction: "reaching for paper and pencil." Action indicating the old creative mind is at work may be unrealistically early in the "play"! Ideas are fickle jades; woo them as ardently as maybe and they flit coyly out of reach. But we may be wrong; what parson has not gleaned a few ideas, subjects, during the weeks which have passed? Every parson—including the man who bypassed minister's conferences, summer schools, and books. Am I optimistic, even flattering? What about that sermon you heard? Not that you'd reproduce it even if your conscience permitted. But wasn't there a clue to another message in it? Dr. Harry Emerson Fosdick once returned after his holidays with a sermon he said he received when he heard his former colleague the late Professor G. A. Johnston Ross, "Keep Jesus Steadily in Sight." Fosdick's sermon, in title and content was com-

pletely different from that of Ross. Ross started the train of thought rolling down his friend's homiletical tracks. So with you and me. Unless we were camping in a completely unchurched suburb of Timbucktoo we heard or heard about a sermon or two. One of them may have whirled a clue to one we could develop and preach. It's a phenomenally sterile sermon which does not suggest another. Certain services, books, conversations, sights and sounds, not only give immediate contact with the Lord of all life, they snap on the imagination's ignition and send it racing toward preaching possibilities.

Take your obedient servant's experience the past few months as an example. True, in moments of self-pity I reflect on how often my proboscis was pressed close to the grindstone; but in more appreciative hours I know I was unusually privileged. In June I participated in a great annual conference of John Wesley's sons and daughters in southern California. One of the luminous hours each day of that week was when Bishop Gerald Kennedy spoke on the theme suggested by the title of Norman Cousins's book, *Who Speaks for Man?* The dynamic preacher asked "Who Speaks for God?" Even before you read the book which will contain the prophetic messages of the bishop

*Professor of Preaching & Pastoral Care, Yale University Divinity School.

that question may start you sermonizing. Later, along with Dr. Russell Dicks of Duke University and several other distinguished leaders, I profited from two crowded days at the Hampton Institute Ministers' Conference in Virginia. Dr. Gardner Taylor, thoughtful, dynamic, eloquent herald of the Good News presently serving a large church in Brooklyn preached unforgettably on "The Christian Interpretation of Life." His sermon sent me to re-reading and brooding upon the Parable of the Pounds, Luke 19:11-27. You'll glimpse something of what that did to my sermon on the same passage, under *Sermon Seeds* below.

Three weeks stint in Union Seminary (N.Y.) summer school meant daily chapel services conducted by various summer faculty members. Dr. Alan Richardson, Anglican scholar and Christian apologist, used Ecclesiastes' classical description of age and the old preacher's warning against burning the midnight oil on books: "of making many books there is no end" (thank goodness, shout the aspiring authors) "and much study is a weariness of the flesh." (Ecclesiastes 12:12) This observation elicited many a fervent Amen from hearts of hot, harassed students and teachers. But the last two verses of the book proved a bridge from the Old Testament preacher, unfairly labelled a cynic, to the New Testament wisdom about life. Another British preacher, Dr. John Marsh, representing a fine Congregationalist tradition overseas, provided a luminous expository sermon (in ten minutes!). His proposition was our Lord's saying in Luke 16:10—"he who is faithful in a very little is faithful also in much." His illustration and exposition came from "a disciple at Damascus named Ananias"—"just an ordinary Christian saying his prayers"—whom the Lord asked to help the spiritually groping erstwhile persecutor of the early Church, Saul of Tarsus. Imagine a Christian being asked to help Himmeler! (Acts 9:10-19). "So Ananias departed and entered the house. And laying his hands on him he said"—according to Dr. Marsh two of the most significant words in the entire New Testament—"Brother Saul!" Could you do something with that, too?

During our homiletics courses, eager students came in extra class sessions to hear three recordings of sermons preached by as many preachers. Each preacher was strikingly different theologically, homiletically, and stylistically. All preached the same eternal gospel. Dr. James S. Stewart's brief sermon was entitled "Total Worship." His text: Revelation 19:4—"And the twenty-four elders and the living creatures fell down and worshipped God who is seated on the throne, saying, 'Amen. Hallelujah!'" Dr. Stewart's alliterative "heads" aided

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David A. MacLennan

situation. A local tragedy destroyed the life and home of a widowed mother of two young children. She had made an unsuccessful attempt to overcome handicaps of temperament and circumstance. Middle-aged drugstore clerk commenting on the situation, remarked: "Makes you wonder what life's all about, doesn't it? It doesn't seem to make any sense." Cite various attempts at interpreting life's enigmas. Seventeenth century poet, one misnamed Gay, gave his sardonic verdict:

"Life's a jest
And all things show it.
I thought so once.
And now I know it."

(b) Proposition: The key to unlock the maze is in the Christian reading of life and history. This may be found in an allegorical use of the parable of the pounds as Luke tells it.

(c) Development or Body of sermon.

(1) The Fact of the Divine Initiative.

"A certain nobleman (God in Christ) went into a far country to receive a kingdom" (RSV: kingly power). God not only is, but he is the divine seeker. At the heart of existence is power and wisdom and love purposeful and personal. History is truly his story. (2) The Fact of Divine Grace. "Calling . . . his servants he gave them ten pounds, and said to them, Trade with these till I come." What is there which we have not received? Life, talent, years, capacity to love and be loved, faith, and supreme over all, God's gift of himself in his Son. The "givenness" of life, and our responsibility in the light of it. (3) The Fact of the Divine Sacrifice to overcome man's rebellion. "But his citizens hated him . . . saying, 'we do not want this man to reign over us.'" Like the boy of whom Dr. Walter Russell Bowie tells, men and women may admire and love this "nobleman" of Galilee and Eternity but many "just can't stand Jesus." The Cross is the symbol of our resistance and rebellion. It is also the light on the heart and action of God. (4) The Fact of Divine Judgment and Human Accountability. "When he returned, having received the kingly power, he commanded these servants, to whom he had given the money, to be called to him, that he might know what they had gained by trading." He still comes in judgment, and the Church's faith is that he will come at life's end and at the end of history. "What did you make of it?" is his question. His condemnation is directed to the steward who "played it safe." To hoard a God-given gift, to refuse to take a risk on behalf of the kingdom, and to cravenly abandon the adventure of love brings its own hell. Here the analogy breaks down. Unlike the nobleman in Jesus' story, the great God with whom we

(Turn to page 51)

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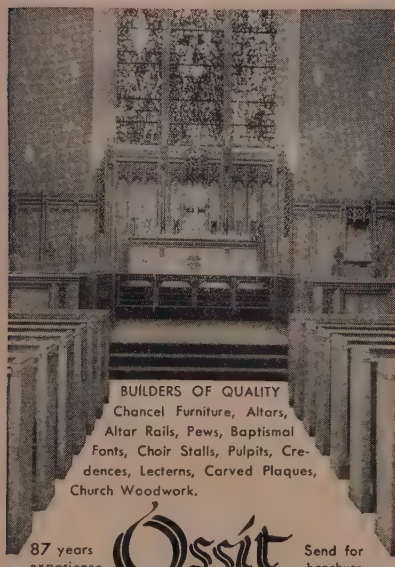
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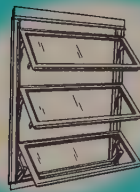
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memory. The four notes struck in total worship, he said, were (1) Resignation, (2) Resolution, (3) Rejoicing and (4) Redemption. Is there any other contemporary herald of the Good News who leaves his hearers more surely in God's presence than this Scottish scholar? Dr. Harry Emerson Fosdick's recorded sermon was "Doubting our Doubts." His topical, life-situation sermon gave new poignancy and hopefulness to the New Testament prayer, "Lord, I believe, help thou my unbelief." With vigor, clarity and earnestness uncommon in a man half his age, Dr. Fosdick spoke to reluctant skeptics and all others in our time who are tormented by doubts. Among other unusual insights he reminded us that every advance in science as in morals, politics, and religion has been made possible because some daring soul confronted an accepted belief or practice and said, "I doubt that!" Dr. Reinhold Niebuhr's sermon was delivered in February 1952 in the midst of the Korean war, but his words speak powerfully in any year to modern sophisticated man wrestling with great issues. Theme: "Our Lord's Conception of the Providence of God." Incidentally, if you are in New York City with time to spare to visit the school of the prophets on Broadway at 122nd Street, visit their excellently arranged and equipped audio-visual department. You too may listen to Stewart, Fosdick, Niebuhr on these recordings!

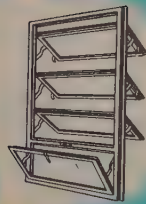
So for this preacher the summer brought prized experiences of what appreciative laymen call "great preaching." Here follows an outline not of Dr. Taylor's inimitable message, but of a sermon which he inspired.

SERMON SEEDS

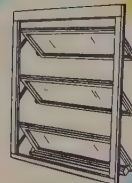
1. *What's Life All About?* Scripture: Luke 19:11-27. (a) Introduction. Life-



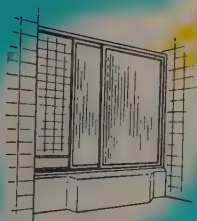
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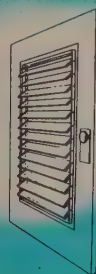
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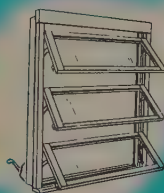
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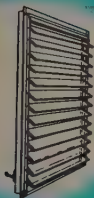
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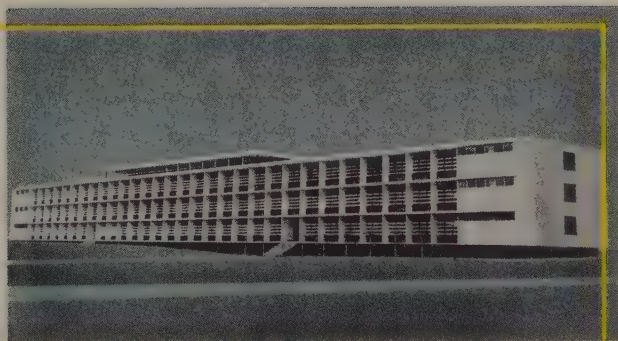
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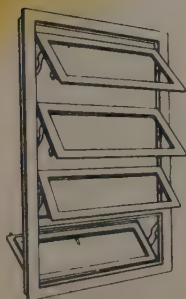
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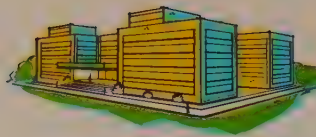
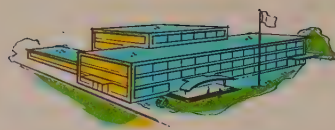
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Priming the Preacher's Pump

(From page 46)

have to do judges us with mercy and uncalculating love. But love's question can be more searching than that of any cold impersonal judge: "What did you do with what I have done for you?"

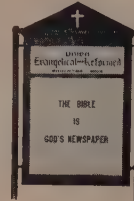
"A certain nobleman went into a far country in search of a kingdom," and to read the "contradictions of history" and the tangled events of one's own life in terms of that journey is to make sense of life and to find meaning and splendor in it.

2. *Who's Winning?* You asked the question when you came late to the game, either when you saw it "alive" on the field or through the TV screen. More than one disturbed citizen asked it as he viewed the national dragnet television show of last spring, the Army versus McCarthy hearing! Sometimes the neighbors ask it when they hear Junior and Dad arguing over the use of the car. Concerning deeper, more baffling conflicts men are asking the question. Who's winning—Russian communism or western democracy? Peace or war? In the light of atomic warfare, will it be life or death? Christ or anti-Christ? Luke reports the verdict of the Lord of history. During his earthly life Jesus had commissioned seventy—or seventy-two—of his men and women to engage in a mission to those living in territory occupied by the enemy. It was no preparatory mission. His instructions indicate that the disciples were to proclaim everywhere they went the astonishing news that in Christ the kingdom of God had come near. It was here, and it was available. His representatives would be the agents and instruments of this kingdom and of the king himself. When they returned, mission accomplished, they told him excitedly of their extraordinary success. Even the demonic forces in the situation yielded to his power mediated through them. Then Jesus almost ecstatically told them of the true meaning of their achievement: "And he said to them, 'I saw Satan fall like lightning from heaven!'" (Luke 10:18). In their witness and in their service he saw the powers of darkness dethroned, beaten, and ultimately destroyed. He knew the score.

Would he say that today? If he did—and he does through the Holy Spirit speaking in his church—how many would agree? Here you could deal with the other verdicts. (1) Secular despair. Thoughtful, informed men who do not share the faith of Christ are convinced that the foreseeable future is dark. Some feel that illimitable power is now at the disposal of irresponsible, cruel men. The A, the H, the Cobalt bombs

are here. In the places of decision are persons determined to dominate the rest of mankind. The "little people" who could influence many of the "mighty" are complacent, or hysterical, or "they couldn't care less." There are more hopeless people in the world today than people with false hopes. (2) Secular and religious optimism. This mood may not be widespread but it is held. Science, education, the inventiveness of man, the steady gains of "civilization" seem to these optimists far greater than the dark facts. Religious optimists point to the immense and heartening growth of churches, at least in North America. They remind us that on the clock of time it is only a few minutes since Christianity began its world-encircling movement. (3) Christian realism. This is the attitude which tries to see the picture steadily and to see it whole. It is believing realism. Acknowledged is the stubborn evil in us all. So also is God in Christ. History may be "open at both ends," with continuing possibilities of good and evil. But the final score is certain. "He must reign." "The kingdoms of this world shall become the kingdom of our God and of his Christ"—if not in what we call history, then beyond it. Remember the story alleged to have come from the early years of the Faith, during one of the fierce persecutions? A pagan friend of a Christian stood beside him as both watched numbers of the faithful thrown into the arena to be tortured and slain. He asked the Galilean's follower: "Where is your carpenter now?" Replied the Christian, "Making a coffin for your emperor." Do we believe it? Only those "in Christ" have such assurance. (4) What must we do in the light of this conviction? (a) "He that has this hope in him purifieth himself." Not merely by denying himself sensual indulgence, or the cheap luxury of pious resignation to grim conditions and tendencies in our society. We equip ourselves to engage in an "engagement very difficult" as Cromwellian patriots expressed it. We go "active" out of the "reserve" Christian army. (b) We conduct ourselves with what has been recently called "true Christian nonchalance." This means yielding neither to complacency nor panic. We are those who live between D-Day and V-Day. Therefore, we shall fear not those who may destroy the body, but only those who can harm the soul. By our faithful witness where we live, and in our daily job; by our unflinching loyalty to our divine commander and to his Church, we shall advance with him, knowing that victory has been won in advance. One day we may hear him say, "As you toiled and witnessed and lived the life for me down there in Podunk (or wherever it was we lived) I saw Satan fall like lightning from heaven!"

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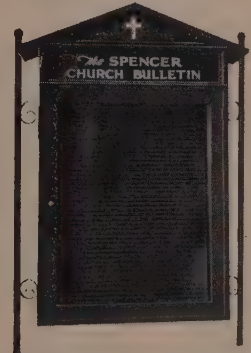
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OTHER SERMON THEMES

Here are some suggestions you may adapt for the "special" or regular Sundays immediately ahead. "How to Run the Course" may appeal as you and your people begin in earnest another year of work. Hebrews 12:1, 2 as paraphrased by J. B. Phillips is picturesque and provocative: "Surrounded then as we are by these serried ranks of witnesses, let us strip off everything that hinders us, as well as the sin which dogs our feet, and let us run the race that we have to run with patience, our eyes fixed on Jesus the Source and the Goal of our faith. For he himself endured a cross and thought nothing of its shame because of the joy he had in doing his father's will; and he is now seated at the right hand of God's throne. Think constantly of him enduring all that sinful men could say against him, and you will not lose your purpose or your courage." 1. How we run and where depends on that on which we fix our sights. "Let us run looking to Jesus." (2) Let's get rid of the "impedimenta" the excess baggage, the stuff that trips us up. (3) Think constantly of him enduring the worst for us, and triumphing over all that we might have life beyond our wildest dreams. This will clarify your purpose and renew your courage.

Another approach to such a theme would be to answer the question, What difference would it make if I did keep Christ steadily before me? (1) Your aim will be clarified and your various purposes unified. (2) Your choices will be simplified. (3) You will find him providing the power to run the course to the end. He is "able to keep you from falling," from fainting, from giving up.

Laymen's Sunday, Men and Missions Day, may relieve the parson of preaching to laymen. If he does give a message on these Sundays let him think of a saying attributed to Elton Trueblood: the ultimate aim of the Christian Church (Protestant, that is) is to abolish the laity! "Would that all the Lord's people were prophets!" will be then no vain hope. The priesthood of all believers will be exercised. Every Christian a minister, is the New Testament as it is the Reformation objective and standard. How about a sermon on the title, "Let's Abolish the Laity!" It would provoke some puzzled looks, even a quip or two, and perhaps restore a somnolent churchmember to new life.

Reformation Day comes on Sunday this year. It may be a perverse ancestor who suffered in the "killing times" of the sixteenth century, although I suspect it is just the unrepentant Protestant in me that makes the following suggestion attractive. A sermon possibility along the lines of "No More Apologies" for either the Reformation or our Protestant position seems indicated. Such a message need not send either our sep-

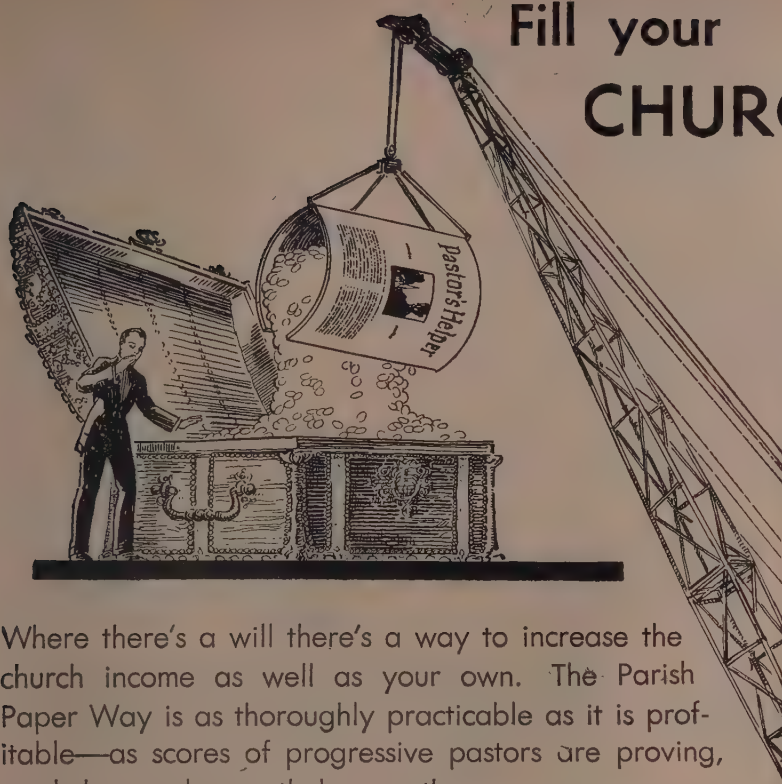
arated brethren or Orangemen to the barricades. Why not sound a note on positive Protestantism? An entirely right way would be to indicate that a prone position is not likely to prove that we are either alive to the needs of the hour or that we are "effectives" in the Church Militant. Here's a text, and it's from the days of blood and thunder. Joshua 7:10—"And the Lord said unto Joshua, Get thee up; wherefore liest thou upon thy face?" It is one thing to be humble before God, and another to be humble in a craven sense before any man or institution. Not only the opposition when it asserts arrogant claims, but life itself gets people down. God wants them to stand on their feet and move in obedience to his orders and plans. Think of Ezekiel's similar experience, of Saul of Tarsus on the Damascus road, of weak men and women flat on their faces whom the divine Energizer caused to stand up and who thereby counted. Main points in such a sermon might be:

(1) Life does get us down, sometimes flat on our faces. Like Joshua we may blame God. (2) God tries to persuade us that the safest position to begin with may be on our knees, provided we do not remain there. Enter God: "Arise, why have you thus fallen. . . ?" (3) Throughout the Bible the dialogue on this theme between God and man proceeds. Eg. Ezekiel, Paul. (4) To be lifted up we need only receive his Spirit. To do this is (a) to face facts including the unpleasant ones (b) to accept God's offer of forgiveness and enabling power. Said the ancient sage Seneca: "All my life I have tried to climb out of the pit of my besetting sins, and I cannot do it, and I never shall, unless a hand is let down to draw me up." We need a Saviour, and we have one. (5) Acceptance of the Spirit involves acceptance of the commission which follows the commitment.

For *World Communion Sunday*, a rich mine awaits exploration in Exodus 24:9-11—"Then Moses and Aaron, Nadab, and Abihu, and seventy of the elders of Israel went up, and they saw the God of Israel. . . And he did not lay his hand on the chief men of the people of Israel; they beheld God, and ate and drank." What they saw in God created a new fellowship with one another, and their meal was a symbol of unity, of the signing of a covenant, or the ratification of a pact.

PARSON'S BOOK-OF-THE-MONTH

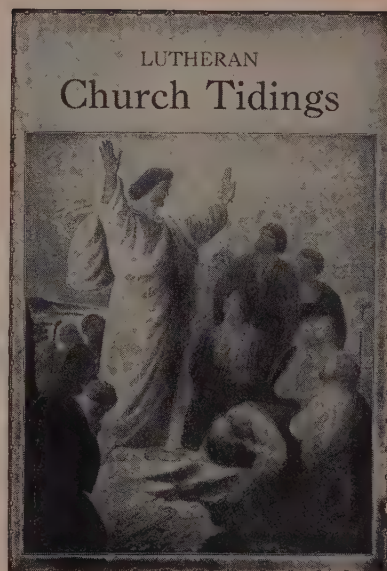
Let no minister forget that while for him the funeral he conducts may be just one more funeral for him to conduct, for the bereaved it is the only funeral that has ever taken place. Such a reminder and warning I have given frequently to students preparing for the pastoral ministry. Dr. Paul E. Irion, the author of *The Funeral and The Mourn-*



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ers, (Abingdon Press, 1954. \$2.75) has the same view of the Christian celebration of the soul's passing into the life-beyond-life. The nine chapters of this reverent, Christian and psychologically sound study of the funeral and those involved either through grief or pastoral care in it, offer more helpful counsel and suggestions than any similar book known to me. Relevant and interesting is the author's discussion of the funeral sermon (pages 103-108). He views with dismay the widespread discontinuance of the sermon at funeral services and argues cogently for the sermon (ten minutes or less in duration) which will "present a realistic view of death, an understanding of the feelings of the individual, an interpretation of the resources of the faith as they relate to human needs." (p. 105). Any one who reads such a manual and exposition as this will be less likely to condone the sentimentalizing of death all too common in our culture and which is the reason for the devastating satire poured on our American funeral customs in Evelyn Waugh's novel *The Loved One*. I have added Irion's book to required reading in our course in pastoral care. A wise preacher will add it to the list of books he will read before Christmas.

NOTABLE QUOTES

Unfair to consistent Christians!—

A Christian is a man who feels

Repentance on a Sunday

For what he did on Saturday

And is going to do on Monday.

—T. R. Ybarra

It will be remembered that the friars (of the Middle Ages) laid great stress on the importance of preaching, many of them holding that 'It is more profitable to hear God's word in preaching than to hear any Mass; and rather a man should forbear his Mass than his sermon.' Preaching did indeed tend to lose its connexion with the liturgy, but that was an unnatural divorce of two things that clearly belonged originally together. As Brillioth says, one of the distinctive characteristics of the real sermon is that it is liturgical, 'it forms a part of divine service and is itself a mode of worship.'—J. Alan Kay, *The Nature of Christian Worship*, p. 27. Chicago, Alec R. Allenson, Inc. \$2.50.

When 27 American historians, educators and journalists drew up a list the other day of what they considered to be history's 100 greatest events, they gave first place to the discovery of America by Columbus, a choice undoubtedly patriotic but rather startling to people not living within the borders of the United States. It may be, of course, that the selectors preferred to face foreign wrath than the possibility of being accused of

subversive activities by putting, say, the birth of Christ in first place.—*Saturday Night*, Toronto, Canada, issue of June 12.

In the Diocese of Dornakal in India, it is part of the service of the baptism of every convert to place his hand on his head and say solemnly, 'Woe is me if I do not preach the Gospel.' (1 Corinthians 9:16) It means that each convert says, 'Unless I partake in its outreach I do not partake at all.'—Daniel T. Niles, Ceylonese Christian leader in *That They May Know*, 1951.

JEST FOR THE PARSON

A woman watching bishops consecrate a new member of the episcopate was impressed but perplexed by the ceremony. Whispering to a neighbor in her pew she asked, "What happens when all the bishops hover and flutter over a new one?" "It is most important," explained her neighbor. "Without that operation the system couldn't function. Its the time when they extract the bishop's backbone." (Joking aside, many of us in non-episcopal churches are thankful that the "operation" on many bishops did not succeed!)

They Say; What Say They; Let Them Say

FULTON OURSLER'S BOOK

Editor, *Church Management*:

The Reverend Howard R. Hahn did not read the review of Mr. Fulton Oursler's book, *The Greatest Faith Ever Known*, which appeared in your January issue carefully enough. The review did not promise no criticism of Mr. Oursler's book as such. It promised and carefully kept the promise to distribute responsibility between the author and the publishers. Here is the relevant sentence: "Since the publishers and not the author wrote the blurb, we shall point certain criticisms toward Doubleday and Company and not toward Fulton Oursler." The review holds the publishers responsible for their description of the book and the author responsible for its content. Mr. Hahn accuses the reviewer of crucifying "Oursler and his motives." Paragraph four specifically eliminated discussion of motive.

Mr. Hahn errs, I believe, in confusing a "retelling of the Bible" with a mere story. I presume by story he means fiction. Mr. Oursler's book is certainly not presented as fiction. Shakespeare's dramas are stories based upon old tales from which they sometimes depart radically and legitimately.

Lamb's "Tales of Shakespeare" are a "retelling" and do not depart from the factual content of the plays. Mr. Oursler's book belongs in the latter and not the former category.

It is as legitimate to criticize the spirit of a reviewer as it is to criticize the manners of a vegetable man, but in both cases the criticism is irrelevant to the vitamin and calorie content of the product.

I believe Mr. Hahn will find the review quite consistent in content with Dr. Oscar Cullmann's "Peter: Disciple, Apostle, Martyr," also reviewed in the January issue of *Church Management*.

Mr. Hahn's vigorous attack upon the review and the review's vigorous attack upon the book opens up a large area of literary criticism: How far can a writer legitimately depart from historically established facts when writing about historical events and persons?

Neil J. Crawford
Oregon, Illinois

THEY LIKE THE JULY ISSUE

Editor, *Church Management*:

My congratulations on your very fine Volume 30, Number 10, the annual Directory issue.

When I was in the pastorate I found that *Church Management* was not only a great help to me and my work, but the subscriptions I gave to the church officers made it a valuable magazine for them in their work. Now as director of the Bethany Press, I feel that it is growing in interest and service.

Darrell K. Wolfe,
Saint Louis, Missouri.

Editor, *Church Management*:

The July issue of *Church Management* is superb. Many thanks for a job well done.

F. A. King
Corning, New York.

Editor, *Church Management*:

Blessings, congratulations, etc., on the anniversary. The last issue of *Church Management* is worthy of the occasion. You have done, are doing, and will continue to do good work—we hope. I am proud of having been associated with you in a small way for so long a time. Stay with us.

J. Richmond Morgan,
Peru, Illionis.

Editor, *Church Management*:

Thanks for the July issue. That is what I want all the time.

Ray L. McLester,
Cotton Plant, Arkansas.

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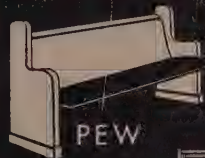


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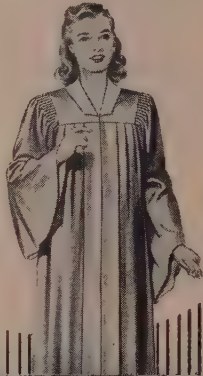
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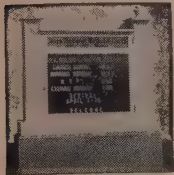
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Mrs. Engel

The Pastor's Wife

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EDITED BY MRS. JOYCE ENGEL†

INCOME OR CHARITY

Our Ever-Present Dilemma

ELEANOR MAGER*

TWELVE years I have been married to a Congregational Minister. He was making \$100 a month when I met him, a little more when we married. After our marriage we had to repay his school loans, children came, we moved several times, never have been out of debt. Now our first son has graduated this June from high school. We borrowed on my insurance policy to start him in Business School. Just one more debt added to the ever-growing accumulation.

Your article under the title Dilemma of a Pastor's Wife was so true and close to home it "hurt". Once my husband took an outside position clerking in a drug and variety store to help stretch our income. How he was criticized! We sold our car and managed to get along with a "scooter". It had a side-car which held our two small children and the groceries admirably—but was "undignified". I still feel that it is more "dignified" to pay one's debts and ride a scooter—than to ride in a nice car and hate to face your creditors. At various times I have considered doing something to help bring in money to the family—but have never succeeded to any great extent.

Then we heard that the General Council of the Congregational Churches will meet in June 1954 at Yale! My husband's home is in Massachusetts and our children have never been back there. What a wonderful thing it would be if we could go—my husband's mother hasn't had her sons all together since 1938! The desire being father of the deed, we began to try to bring

about a trip East. We had an opportunity to trade in our car—oh, yes, we finally had to borrow money and buy another one in order to make our last move—for a station wagon. It is just the right size for 4 children, a dog, and baggage.

Then the problems began to present themselves. 1. Our oldest graduated from high school in May, with many accompanying expenses. He hated to waste all summer and wanted to start schooling right away. 2. The whole family needs more clothes to travel than to stay at home. 3. There was no money for anything.

My prayer was this: "Dear Father, if it be possible that we make this trip, help me to overcome these handicaps." Hence, the loan from my insurance for the oldest boy's schooling. We hate to touch my husband's insurance policies.

I went through every box of "gifts" (old clothes) we had received and I had set aside for the right time. A little ingenuity and many hours time began to evolve clothes for the children. An old skirt made a whole sunsuit for the three-year old girl. An old scrap of navy blue seersucker made a modish sleeveless blouse with a new bright figured skirt for the ten-year old girl. Birthday gifts of money bought the two girls bathing suits. The other grandmother made a skirt and bolero suit for the older girl for Easter. A happy surprise! A friend gave the older boy two pair of shoes (saved us \$10—we had to pay for half soles on one pair).

Things began to shape up. Then I had an invitation to visit New York. Three or four days away from the children and responsibilities was a tempting offer. But—what would I wear? I decided nothing I had would do. What

†Bishop, Texas

*Mrs. Winthrop M. Mager, Primghar, Iowa.

I wanted was a plain dark sheer, preferably navy blue. If it had a touch of white it would go with my new \$1.98 white hat. Not a possibility of our being able to afford a new dress for me. Then one day I was pondering the problem while I ironed. Finally I thought: "If we're meant to go on this trip, something will come up."

Just then the doorbell rang. My next door neighbor came in, in jeans. She was spring cleaning and brought an arm full of clothes which she hoped I'd not be offended if she offered. Could I make over? The one dress was new, never worn, navy blue sheer crepe, a tiny touch of red, and white cuffs. It was a size smaller than I wore—could I use it? Well, I never question the way God answers our prayers. I tried it on—after two days concentrated effort—it was made over. New material didn't show when seams were let out and part of it remade. Now with white gloves and white earrings and white purse—wouldn't I have a snappy new outfit? Fit even for New York City? My birthday was coming—how I hinted for those gifts. I received a lovely white slip, several pair of much-needed nylon hose, and underwear! Well, I still thought, something will come up.

At noon, my arms in dishwater, the telephone rang. A friend said, "I hear you are going on a trip. I want to give you something. If I bought you some material would you have time to make a new dress?" Let it never be said that I lacked courage (nerve). "I really need a white purse much more than a dress." I actually said it. My new white purse is lovely! I squeezed \$2. from my food budget and bought white gloves too! My two children pooled their savings and surprised me with large white earrings. I was fixed.

A box came in surprise from an Aunt miles away. A remnant of drapery material became a brunch coat, suitable for beach wear over my bathing suit, or as a housecoat. A size 14 black sheer, after 4 days work, became my second neat dark sheer to go with the white accessories for New York and the General Council.

Even though my invitation would include sleeping quarters, I will be on my own for meals in New York. I will need subway fare, etc. While I was washing my hair one afternoon, my husband came in and said "can you be ready in half an hour for a wedding? I need you for a witness." They had a rather sodden-looking witness, but my husband gave me the fee—a ten-dollar surprise. A second, scheduled, wedding gave me another five dollars. I began to think God means that we take this trip and that I have my few days vacation in New York City!

(Turn to page 65)

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The Pastoral Prayer

WILLIAM FORSHAW*

THIRTY years ago a theological student used to attend a church near the seminary. The minister was in early middle life, a lachrymose and loquacious fellow. His pastoral prayer piqued the interest of the student more than the sermon. It invariably filled twelve to fifteen minutes, plenty of time in which to pray comprehensively without a sin of omission. It had one characteristic which never failed to pop out; always it included the phrase, "in the midst of our humanity," sometimes twelve or fourteen times, never less than five or six. The student, then unversed in matrimonial secrets, wondered however if the wife of the minister had noticed this repetition and if so had she spoken of it to him. Perhaps counsel would have been of no avail. The groove in the preacher's mind was too deep, like a long rut on a country road into which a wheel falls and runs on and on hopelessly. The pastoral prayer often gets into a rut.

When a minister does not use a prayer-book, the pastoral prayer is a problem, if he is to be a true shepherd of his flock. In this article we shall consider the problem as well as the privilege of the pastoral prayer, and then offer a plan for making it a living and vital part of a church service.

I

I. The Privilege of the Pastoral Prayer. It is a high privilege which has three facets:

1. To approach the almighty and all-loving in public on behalf of a congregation: to express the aspirations, the confessions, the adoration, and the thanksgiving of the people. They expect the minister to pray for them and in praying, to worship for them. While accepting the priesthood of every believer, they regard the minister as a mediator between God and themselves. They attribute to him a special power and privilege in appearing before the throne of grace. They believe he enjoys a peculiar favor with God in this public act of prayer. To them it is a privilege; and it ought to be to him also.

*Minister, Union Congregational Church, La Jolla, California.

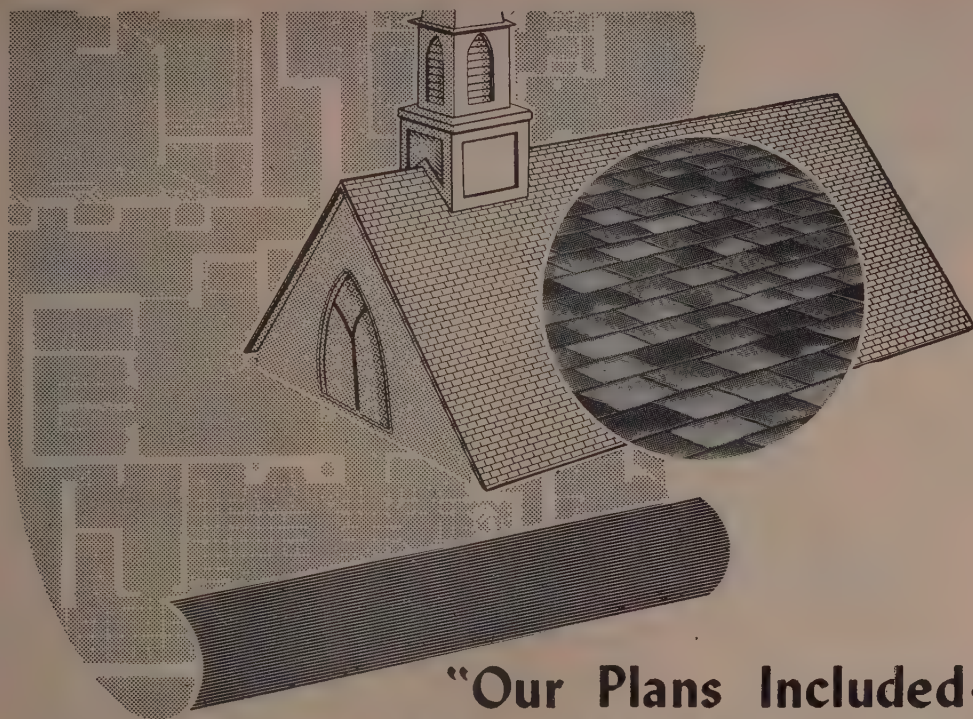
2. To bring to its highest point the worship of a service; higher than that achieved through music or the sermon or the Scripture. The fact that all, along with the minister, are concentrating for a brief period on the most high, suggests that the mood of the worshippers should then be one of supreme exaltation. The quietness, the rare blend of tension and relaxation, should give wings to the spirits of those who are listening to the prayer. In the tone of the voice, in the choice of words, in the selection of content in the prayer should be a quality, a richness, a sincerity which are instrumental in drawing a congregation nearer to God.

3. To reveal to a congregation the use of the Bible in public prayer and through that, in private prayer also. By weaving into the pastoral prayer worshipful passages from the Psalms, Isaiah, Jeremiah, and also from our Lord himself, and St. Paul, he enriches the prayer, adorns it with noble, time-honored, and searching petitions, confessions, and praise, and gives to a congregation a compelling incentive to listen intently and to reflect on the hope of praying themselves with growing facility, reverence, and reality. When the passages are familiar they deepen a sympathetic fellowship between the minister and the congregation as together they ascend God's holy hill. When the passages are not familiar they may awaken a curiosity as to their origin and that may lead to a wider perusal of the Scriptures to stimulate their own private prayers.

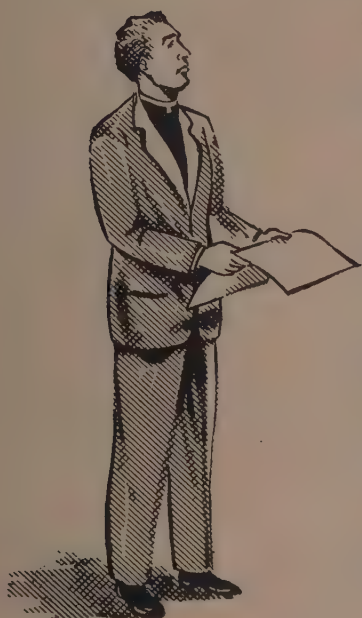
II

II. The Problem of the Pastoral Prayer. Not to magnify it, but simply to realize that it is a problem; that is, it calls for study.

1. To meet the privilege of the prayer adequately is not easy, though it may seem to be to a congregation, and to a minister who treats it superficially. No doubt there are still ministers who begin a prayer with little or no idea either of its content or the language in which it will be clothed; (though a congregation may anticipate only too well the old, threadbare clothing the prayer will wear). Some may still believe that the



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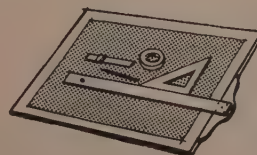
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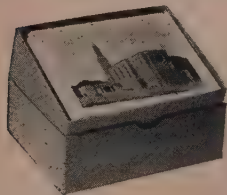
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Holy Spirit will guide infallibly the thoughts of a minister at prayer without any previous preparation on his part. The Holy Spirit is more likely to make his presence known to a congregation if its minister has prepared both himself and his prayer beforehand. In a long pastorate the problem of the pastoral prayer is much more acute and obvious than it is in a short one or in an evangelistic campaign.

2. To avoid narrowness of sympathy. How deeply and broadly is the minister himself living, and how warm, real, and constant are his contacts with people in the vicissitudes of life? Even in a small congregation are poignant needs in boundless variety. Perhaps a member or two have higher aspirations than the minister himself. Others may have been plunged into profounder grief than he has ever known. Still others are wrestling continually with difficulties far more serious than his own. On the other hand, there is youth with its buoyancy of ambition, middle age with its exuberance of achievement, early married life with the fresh, glistening joys of a new home: is it not, therefore, a problem for a minister in prayer to speak for all sorts and conditions of men, as he is wistfully expected to do?

3. To remember that at prayer a minister is at worship. He is not merely a good fellow, adapting himself and his language to a free and easy company who only want a pleasant few moments while he is praying. He is speaking to the Almighty; therefore let his words be well chosen and his manner acceptable in the sight of the Lord, his rock and his redeemer. Let the prayer reflect throughout the language, the tone, and the spirit of a man "who dwells in the shelter of the Most High and abides in the shadow of the Almighty."

III

III. The Plan of the Pastoral Prayer. In this plan will be three suggestions together with an example of a Pastoral Prayer composed by the author.

1. Set aside religiously a time for preparing the prayer and for preparing oneself to express it in public. Saturday morning or evening may be a good time, although during the whole week preceding the minister may be wondering how he will pray next Sunday. Whether the prayer be written or not, its content, its mood, and its language should be pondered every week. The writer recommends composing the prayer in full in the quietness of his study. This makes for unity of theme, precision of diction and apt allusions to the Scriptures. During the composition of it a prayerful spirit will pervade the minister's heart, which is all-important and will prevent artificiality or an academic air. Then at

the service it may be read as written; or if not, by having read it over in private several times, the substance of it and the language easily come to mind at the moment of utterance; and supposing there is an occasional slip of memory or a decline of diction, the regular discipline of the preparation ensures a high competence in the prayer week by week. Whether it be read or recalled from memory, it is likely that in the moments of offering the prayer, other petitions or aspirations in keeping with the original prayer, will spring up spontaneously and enhance both the ardor of the prayer and its spiritual value.

2. Look over parts of the Bible which contain devotional, worshipful passages. These abound: Psalms 90, 91, 145, 147; Isaiah 26, 35, 40, 42, 66; the prayers of our Lord in Matthew 11 and John 17; the great prayers of St. Paul in Philippians 1; Ephesians 3. There are many other passages to captivate one's attention, stir the heart, and stimulate the imagination in planning a prayer. By selecting sentences from them a minister may compose a stately mode of address to the Almighty, and in brooding over them, discover a theme both ancient and modern, which will ensure unity of aim in the whole prayer, and local application of it to the spiritual state of the congregation as understood through faithful pastoral visitation.

3. Do not make the prayer long. Few persons are able to sustain a high mood of meditation and prayerfulness for many minutes at a stretch. Three or four minutes at longest would seem to be a good standard for the prayer. In it should be as much artistry as the minister can command. There are many models of this in the Psalms and the Book of Job. In it also should be intensity alternating with restfulness. If the minister should be moved to a rapid utterance of a sentence or two, the greater the need for brief pauses.

Following is an example of a Pastoral Prayer which was inspired by chapters 12 to 14 in the Book of Jeremiah and the 8th chapter of Romans. Its theme could be called the all-glorious and all-sufficient God and our heartfelt response to him:

"Righteous art thou, O Lord. There is none like thee; thou art very great, and thy name is great in might. Who would not reverence thee, O King of the nations? For among all the wise ones of the nations and in all their kingdoms there is none like thee. Thou art the living God and the everlasting King. Thee we would worship now in spirit and in truth, knowing that thou wilt not fail to grant us wisdom and strength for the day's own trouble.

"Thou didst make the earth by thy power, and establish the world by thy wisdom.

"We know, O Lord, that the way of man is not in himself, that it is not in him to direct his own steps. Correct us therefore, O God, when we walk astray, and correct us in just measure that we may be kept from presumptuous sins and also that our soul be not cast down. Thou knowest each one of us; thou seest each one of us, and triest his mind whether it is toward thee or not. We have often tired ourselves out and profited nothing because we have not prayed unto thee or recognized thy authority over us, an authority of love and tender mercy. Our iniquities often testify against us. How long, O Lord, will it be before we are made clean by thy forgiveness and thy abiding grace within us?"

"Thou art ever in the midst of us, and we are called by thy name; leave us not, nor let us leave thee for long. Why should we be wayfarers who turn aside to tarry for a night without thee; or like people confused without light and hope? Act, O Lord, for thy name's sake, for thou art our hope and our Saviour when we act in response to thee. We set our hope on thee, for thou doest all things well for those who love thee and who believe that thou didst not spare thy own son but gave him up for us all. Wilt thou not also give us all things with him? Let us, O Lord, be sure that nothing will be able to separate us from thy love in Christ Jesus, in whose name we pray to thee."

WORLD WIDE COMMUNION EMPHASIS URGED BY DR. BADER

Churches observing World Wide Communion Sunday, October 3, are urged to have every member present at the Lord's Table and to emphasize "their oneness in Christ and with all other Christians around the world." The plea for a large attendance and global thinking was made by Dr. Jesse M. Bader, Executive Director, Joint Department of Evangelism, National Council of Churches of Christ.

Dr. Bader declared that "The Lord's Table is 25,000 miles long on World Wide Communion Sunday. In imagination we can envision the first groups of Christians out in the Fiji Islands and in New Zealand before the Holy Table. Some will sit in their pews and others will kneel as they partake of the sacred emblems of his broken body and shed blood. We move on in our imagination to Australia, Japan, Korea, the Philippines, and other lands where Christians live and serve."

"Many different nationalities will be before the Lord's Table on this day," Dr. Bader emphasized, and "they will represent many colors of skin, languages, races, kinds of dress, and various denominations. These all belong to Christ. They wear his name. They serve him because they love him."

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FOR the medium size church which wants to achieve an especially inviting atmosphere and appearance in its architectural approach, within the restrictions of limited site and budget, the Galilee Baptist Church in Chicago presents some extremely interesting solutions.

Completed a little over a year ago, the building was designed by Mr. Arthur V. Hansen, designer, and Mr. K. Roderick O'Neal, architect, of Chicago. In both Sunday school and church departments the structure is already proving its fitness to purpose and economy, according to L. M. Clark, pastor.

Exposed unfinished structural materials have helped to keep initial building costs down and are also contributing greatly to reduced maintenance expenditures in the day-to-day upkeep of the church. These exposed materials have been used in combination with a great deal of glass. The extended use of glass is particularly evident in the lobby and entranceway of the church, expressing the thought of congregation, pastor, architect and designer for a church which would present to the public an open welcome at all times. Coupled with this thinking has been the desire and necessity to make floor areas accomplish as much as possible. Many rooms and areas therefore have been designed not only for double, but triple use of space.

The building provides for an auditorium and balcony to seat 400 and a fast growing Sunday school (from Cradle Roll to Adult Bible classes) which accommodates approximately the same number, plus an assembly room for 200 diners. It is designed in a contemporary mode with face brick and a rough textured stone exterior, holding to straightforward lines to the complete exclusion of all forms of applied ornamentation. The Sunday school part of the building is a two story brick structure at the rear of the church auditorium. This wing is tied-in and made an integral part of the church. The design technique which literally wraps the Sunday school around the main section of the church, permits the Sunday school three floors of space with the basement, still keeping the building the two story height of the church auditorium. This provides the auditorium a feature of clerestory lighting at the rear of the church where the nave projects above the two story level.

Floor areas achieve interesting variations in levels through planning. In relation to the church auditorium, a "mothers' room", foyer and balcony vary floor levels. The auditorium itself has a 15" differential in the slope of the floor from front to back giving excellent sight lines throughout. In the base-

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L. M. Clark, Minister

Arthur V. Hansen, Designer, Chicago

K. Roderick O'Neal, Architect, Chicago



Upper: Close up on entrance. Note glass inclosure and planter within the glass.

Lower: View of sanctuary which will seat, with balcony, 400. Note organ chambers above choir and enclosed glass mother's room at congregations right.

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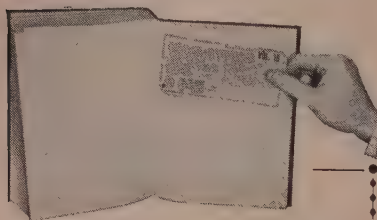


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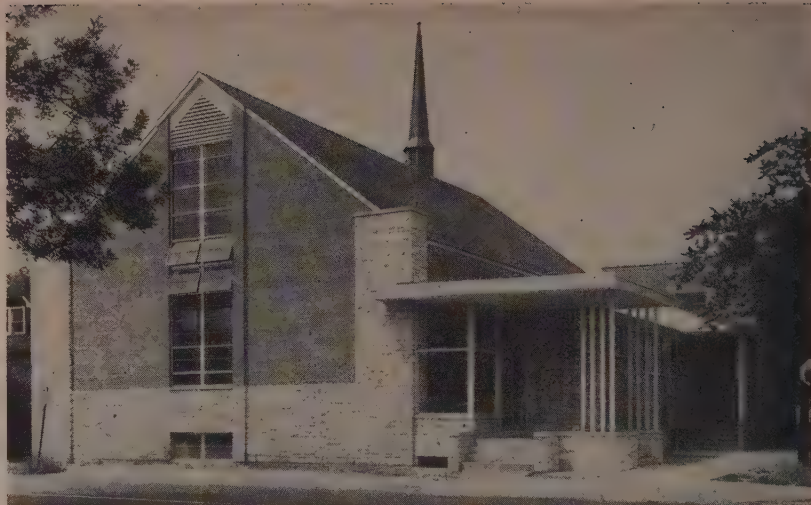
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Above: Off-center entrance provides approach from two streets. Note the covered entrance porch.

ment, directly below the church auditorium, is a banquet hall. The rest of the basement is two feet higher than the banquet hall floor. The variations in levels contribute to the feeling of spaciousness in a church which seems to have far more area than its approximately 192,000 cubic foot contents would ordinarily indicate.

The controversy rages over the use of exposed structural material versus finished interior materials. Much can be said on both sides. It is not intended to present the pros and cons here. But in the Galilee Baptist Church the designer and architect have added not only to the feeling of spaciousness and "openness" given the church by using unfinished materials in their interiors, but they also were able, in this instance, to cut initial building costs by such use. Moreover, the use of concrete block interior walls and partitions has minimized decorating costs. Wood roof decking is exposed in the church auditorium with arches supporting the roof of laminated wood extending from floor to ridge. As a further concession to reduced maintenance costs, window and door frames are metal. Floors are of asphalt tile. Floor framing on all levels are pre-cast concrete beams with the underside of the slab acting as the ceiling for the room below. This surface is painted.

Glass is used to partition the foyer of the church from the church auditorium, and the entire sweep of foyer extending along an entire wall is open to view from the entrance. This off-center entrance provides an approach from two streets to a covered entrance porch. Just inside, is a dramatic touch which never fails to receive favorable comment. Here Mr. Hansen, the designer, and Mr. O'Neal, the architect, have placed a planter in a glass enclosed area, lending a colorful and softening effect to the entranceway. The foyer with its wide corridor, extensive use of

glass and recessed lighting seems to have an "opening-up" influence on the entire church, which is just the effect the church planned and wants. This entrance foyer and stair to the balcony serve functionally very successfully, allowing free access without disturbing the service. It could almost be said that the rear of the church auditorium adjoining the narthex is a window wall permitting an impressively open view of the church interior.

Typical of the multi-use of space, is a raised, soundproof glassed-in room at one side of the church auditorium. Used for mothers and children during church services, it performs equally well in other capacities. Thus it is also used for Wednesday night prayer meetings. It serves as an adult Sunday school class room too. A public address system connects the church auditorium with this room so mothers may hear the auditorium program and still care for children without disturbing the congregation seated in the church auditorium.

Under the leadership of Mr. Clark, the church does quite a tract ministry. So the 12' x 30' kitchen was designed and made large enough to be used also for headquarters for this activity of sorting, distributing and mailing. The convenience of the kitchen facilities makes it possible for volunteer workers to prepare meals for themselves almost at will without seriously interrupting their work. Close to this kitchen and tract office space in the basement is the assembly hall which is used for banquets and other social functions. It is also used by the Sunday school.

Economy extends to the heating design of the church which is zoned into five different areas each independent of the other. It is never necessary to heat

the entire church unless the entire church is in use. Heating is linked to the multi-uses given rooms. Thus the mothers' room used for Wednesday night prayer meetings may be heated separately. The pastor's study, kitchen and toilet rooms are included in another zone of heating. Church auditorium and foyer are linked together.

This particular church is placed on a limited city site at a cost of \$160,000 excluding furnishings. In order to attain sufficient area for the church structure, it was necessary to build on two sides up to the sidewalk line. But in elevation design and interior planning, the designer and architect have achieved entirely satisfactory results with the multi-use of space in many areas, extensive use of glass surfaces and a judicious planning of the use of exposed structural materials in interiors.

VICTOR ANIMATOGRAPH BOOSTS 16mm PROJECTOR SALES

Nine new sales and service distributors have been appointed by The Victor Animatograph Corporation, Davenport, Iowa, as a part of a campaign to increase sales and distribution of the new Victor Model 65 series 16mm sound motion picture projectors. The recent new members of the Victor Distributor organization are: Blackwell Wielandy Company, 1605 Locust Street, St. Louis 3, Missouri; Educational Aids, 618 Washington Avenue, Greenville, Mississippi; Educational Aids Service, 3034 Thayer Street, Evanston, Illinois; Gerber & Strahm Enterprises, 4247 Piedmont Avenue, Oakland 11, California; Ideal Pictures Corporation, 1558 Main Street, Buffalo 8, New York; Northern Stationers, 112 South Front, Marquette, Michigan; Ty Sidener Company, 3021 Capitol Avenue, Sacramento 16, California; Tennessee Equipment & Supply Co., 116 Second Avenue, North, Nashville, Tennessee; Visual Art Films, 3524 Fifth Avenue, Pittsburgh, Pennsylvania.

Our Ever Present Dilemma

(From page 57)

I had worked before my marriage and been independent. My hardest lesson to learn in my life as a Pastor's Wife has been to "accept gracefully". It is humiliating to be so dependent! But like the other wife in the dilemma, what can we do about it?

I have only one answer. I know that I appreciate my two dresses, my white accessories, so longed-for, so almost-impossible, that my trip will mean something to me. I will appreciate it much more than if I could have afforded to walk in any store and buy what I wanted.

I am sure that God cares for us!

Church Management: September, 1954



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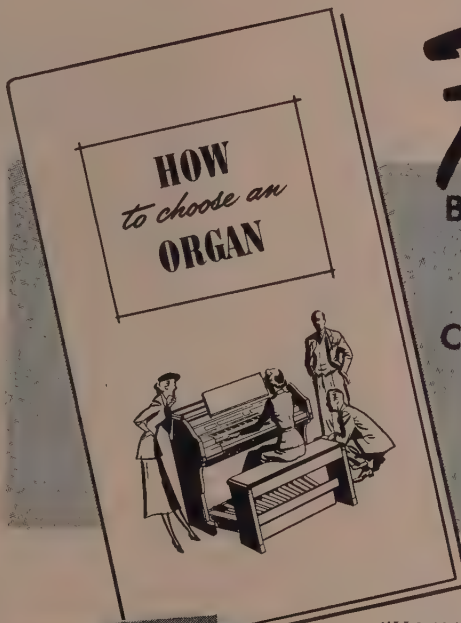
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FIG. 2.
SPIRE CROSS
with cross firm
above weather cock
by Ernest Brostrom



FIG. 3.
GABLE COCK
St Andrews Episcopal Chapel
cut in wood
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FIG. 4.
CHANTICLEER.
Preaching under the cross.
Suggested by watermark One 1400.



FIG. 5.
A PYLON TERMINAL
As an emblem in
OUR LORD'S PASSION



FIG. 6.
SPIRE WEATHERCOCK
from
G. Pellizzari, Arch.

The Ecclesiastical Rooster

OUR June issue carried a story about the Cock on the spire of the New Lawrence Park Community Church, Toronto. We ventured the suggestion that there were few churches of today which still carry this ancient Christian symbol. But we were wrong. From various readers we have learned a lot about these "Ecclesiastical Roosters" and we are passing it on to our readers.

Friedrich Rest, minister of St. Paul Evangelical and Reformed Church, Hermann, Missouri, advises us that his church has recently replaced an old cock with a new one. He suggests that the rooster takes us back to the experience of Peter when the third crowing of cock revealed his own perfidy. It teaches us humility. Next as a weather vane it tells us to face courageously the storms of life.

The Old South Church of Bergen, New Jersey, is a Dutch Reformed Church. Its minister, Fred H. Wirth sends us a picture of the cock on the spire of his church. He advises us that the early Dutch churches in this continent always had on the spire the "Petrine Haen." It became the mark of that denomination. It was to warn men from committing the same sin.

Mr. Wirth also tells us that there was some Dutch humor in the interpretation of the rooster. Some there were who said that the use of this symbol was a reminder of the weakness of the apostle who was afterward exalted as the founder of the Church of Rome.

Architect Edgar A. Stubenrauch of Sheboygan, Wisconsin writes us that he is now working with Saint Peter's Evangelical and Reformed Church, Rhinecenter, Wisconsin and that that church has a cock perched on the spire.

Architect Ernest O. Brostrom, Kansas City, Missouri, not alone took time to give us a good story but has provided us with the illustrations at the top of this page. His letter follows.

THE COCK ON THE CHURCH SPIRE

From my boyhood I remember the twisting and turning of a spired weather cock on a little steeple of our Lutheran Church in the neighborhood, (Sioux City, Iowa). It was of sheet metal, formed around the vertical rod extending up through it, ending in a spear head. This cock kept its comb and crowing bill into the wind. Its metallic tail feathers seemed to stream out and flutter in the back. It is easy for me to imagine that the wings were contrived to flap when the breeze was strong, and one could hear the clinking when one listened for it; much like the singing leaves used in this type of symbol to add sound to the action and the form. I was told that it was to remind us that *Morgon stund har guld i mun*. (The morning time has gold in its keep.) But deeper, it was to remind us not to do like Peter, who lied when Jesus was on trial.

Christ Church, Episcopal, South

Hamilton Massachusetts, has a cock above the cross on its spire.

One of the three spires of Uppsala Cathedral, Sweden, carries a cock, from the days of St. Brigitta.

I believe that the spire of the church of the First Religious Society of Newburyport, New England, 1801, carries a cock, mounted on a globe.

Atop the west gable (main front) of Saint Andrews Episcopal Church, Kansas City, Missouri, I used a cock, fixed in its position, facing south. It was in wood, cut in strong silhouette, crowing, with its other alignments grooved along its both sides. No color was used, but color would have enriched it.

Upon being asked what means this rooster? the questioner being a vestryman as well as a building committee man, I used William Durandus' explanation:

The cock which is placed thereon representeth Preachers. He foretelleth the approach of day. He rouseth the sleepers. He beateth his wings to rouse himself. His crowing is the cry to the sleepers, "Awake thou that sleepest, woe to you that sleepest in sin." They do turn in the wind to meet that with which they must contend. They bravely contend according to the Scriptures of God." Since my symbol in this case was fixed, I indicated that, "Its fixation represented the firmness and the soundness of the preaching when in accord with the Scriptures.

It stood, doing its silent crowing, for many years, until just in the last two years, when the chapel was replaced by the new stone built church of ampler proportions and permanence.

The following notes from Pugin's *Glossary of Ecclesiastical Ornament*,

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Bohn, London, hold ideas worth thinking about when broaching a spire finial, or other climactic symbol:

"Cock. An image of this bird was placed on the summit of church crosses, as an emblem of vigilance and watchfulness, from a very early period. They were made to turn with the wind. Hence the name of weathercock. A cock, also, in the act of crowing, is introduced among the emblems of our Lord's Passion; in allusion to the sin of St. Peter in denying his master."

"Spire Crosses. Every spire was surmounted by an ornamental Cross surmounted by a cock. At the foot of the Cross is a globe to represent the power of the cross over the world."

Explanation Of Figures

It would seem fitting in symbolry that a light decorative iron cross might thrust above a cock, thus standing firm, while the cock turns with the winds that blow; the whole standing on a globe, on top of the spire, or where it may be suitable to place it. The cross representing faith and firm conviction, the weather-cock the fluctuations in ourselves and all about us and about the cross, as well as the fighting spirit facing the threats of our times. The whole superposed above our world.

Figure 1. Spire Cross as shown in Pugin's *Glossary of Ecclesiastical Terms*.

Figure 2. Here is a decorative cross in which the cross, itself, is stationary but the weathercock revolves with the wind. This cross might well be plain, but should be of the type called Cross of Calvary, of salvation. To impute further symbolic meaning to the design, we might point out: the knobs or bosses around the shaft of the cross, being seven in number, may be the works of mercy, or the seven words of Christ from the cross. The two on the extended arms, two words from the trial, Thou Sayest, and, Thou couldest have no power. And the two on the upper extension, the two words after the cross, Woman, why weepest thou? and, Go ye into all the world and preach. Or, the eleven bosses may be said to represent the eleven left to Christ at the moment of crucifixion. Note that the tail feathers on the cock are five in number, and that the comb is tripartite, perhaps the five wounds of Christ, and the thrice denial.

Figure 3. Gable Cross. This is a cross which originally appeared on the spire of Saint Andrew's Episcopal Chapel, Kansas City, Missouri. It was designed by Mr. Brostrom.

Figure 4. The Chanticleer, preaching to all the world. This figure comes from the suggestion contained in watermarks

used by early Christian paper makers about 1400. On the globe stands the active symbol for the preachers. Above rises the cross of salvation, carrying the sign of kingship above the cross arm. This X, or the cross arm, in combination with the P, completes the Chi Rho, monogram of our Lord Jesus Christ.

Figure 5. A Pylon Terminal. This illustrates the use of the cock as an emblem of the passion of our Lord. Since architects are using large crosses as accent features in their designs, this suggestion may not be out of order. For the cock is traditionally associated with the voice of conscience. Those who, like Peter, are troubled in conscience, should seek the cross to ease the pain.

Figure 6. A Spire Weathercock. From a design from Pellizzari, Architect.

"The watchman of the earth raises his voice and crows: 'All is well, Awake!'"

COOKBOOK SALES BUY CHURCH WINDOWS, OFFICE EQUIPMENT

USING their own New England recipes, the ladies of Greendale Peoples Church in Worcester, Massachusetts produced and sold 2,000 mimeographed copies of a 350-page cookbook which netted \$3,000. The money was used to purchase needed new stained glass windows, and new office equipment such as a tape recorder, folding machine, a mimeograph, and later to repair tornado damage.

The cookbook idea was suggested to the Church ladies by the Worcester distributor of A. B. Dick Company duplicating products when he was approached about the purchase of an electric mimeograph. All stencil preparation and duplication was done by the church secretary, while women members later helped assemble the book. Each recipe carried the signature of the contributor for added personal appeal. Cost of each 4 1/4 x 5 1/2 inch book, excluding donated time, was estimated at 50 cents.

Church members bought the first 1,000 cookbooks at \$2 each, leaving the church a net profit of about \$1,500. This paid for the new mimeograph and supplies as well as for a tape recorder and an A.B. Dick Folding machine needed for the weekly church newspaper. Sufficient funds also were available to replace one of the church's nine colored glass windows with stained glass. Members were so inspired by the one window that they provided the other eight as memorial gifts.

When a tornado resulted in \$75,000 in damage to the Church, another 1,000 books were sold at a special counter in a downtown department store. Another \$1,500 was earned.

Just Between Us Ministers

WILLIAM H. LEACH*

I have just completed the reviews of two volumes on psychic research which appear in this issue. I am prompted to tell one of my own recent experiences. I do not attempt to explain or philosophize about it but simply tell the story.

In the September 1953 issue of *Church Management* we carried a story about the work of Arthur Ford. It was written by Madeline George who had become interested in his work. Mr. Ford, a clergyman by training, has been recognized for a generation as one of the outstanding psychics of our day. Years ago, while in England he visited Mr. A. Conan Doyle, author and investigator, and told him of his psychic experiences. Mr. Doyle asked for a sitting with him. The revelations were so astounding that the writer urged him to leave the conventional pastorate to give himself to this work. Since then he has become well known in two continents. He is the psychic who was able to give the correct message left by the magician Harry Houdini at his death. Mr. Ford has a letter signed by the magician's wife stating that his communication gave the right answer, letter by letter, and in the pre-planned continuity.

Mr. Ford was very much pleased with our write-up and on a recent visit to Cleveland asked if I would like to have a sitting with him. My experiences in this area are very limited and it offered me an opportunity I had long desired.

The sitting was held in Mr. Ford's room in a downtown hotel. He is a mental medium. The spirit communications came through a control named Fletcher who used the vocal organs of the medium. The psychic was in a self-imposed trance during the experience.

My sitting with Mr. Ford lasted forty-five minutes. Some rather amazing revelations were brought out in the running conversation between Fletcher and myself. Many of these were concerned with members of my own family in the spirit world. I would not want to reveal these. But one communication was from a clergyman I had never met. I think readers of this magazine will be interested in this.

The conversation went like this.

Fletcher: "Now there is a minister here who wants to pass on a message to you. He has not been long on this plane."

Leach: "Who is he?"

Fletcher: "He says that his name is Tom Young. He agrees that he has never met you but he has read your magazine. You will know who he is because he has been the church moderator."

(According to the Presbyterian Church, every installed minister is the moderator of his own church. So this answer did not mean so much.)

Leach: "Do you mean that he is the moderator of his own church?"

Fletcher: "No, you misunderstood. He says that he was moderator of his denomination. He is a Presbyterian and served in Memphis, Tennessee."

(In order to check this man's record it meant I must make a contact with the Presbyterian Church in the United States. This is commonly known as the Southern Presbyterian Church. My own relationship is with the Presbyterian Church in the United States of America, or the Northern Church.)

Leach: "That certainly is a big job. I am glad to have the message from him."

Fletcher: "He wants to thank you for the help you have been giving the proposed merger of the three Presbyterian denominations."

(This puzzled me for *Church Management* is an inter-denominational journal and we do very little in discussing proposed mergers with individual groups. We editorially encourage them but we do not take sides.)

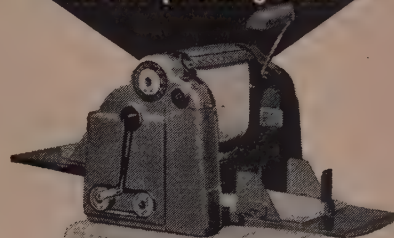
Fletcher: "He also wants to tell you that he thinks that you have used good judgment in not taking *Church Management* into church politics."

(This definitely fitted into the picture.)

I thanked Fletcher and we passed on to other subjects and persons. But this seemed unusual. Here was an individual I never met coming into a psychic sitting. When I got back to my office I decided to do some checking. From my

(Turn to page 83)

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BUCKS COUNTY TAXES PARSONAGES

All parsonages in Bucks County, Pennsylvania will pay real estate taxes next year under a new regulation adopted by the County Commissioners sitting here as the Board of Assessment and Revision. About half of the county's estimated 140 parsonages had been paying such taxes while the others had not. In order to end this inequity, the commissioners voted to put a flat valuation of \$1,000 and an assessed valuation of \$300 on all. (RNS)

RECOMMENDED MATERIALS

Audio Visual Aids In The Church

WILLIAM S. HOCKMAN*

INDIA

INDIA is the foreign missions study theme for this year. Audio-visual material to give background information will be in demand. *Asian Earth* is a fact-filled, objective film picturing the life of a non-Christian village family through the cycle of one year with the mother of the family doing the explaining and interpreting. The photography is good, with satisfactory close-ups to give the details. Extremely useful for Junior Hi and up. (1)

Memory of India takes the viewer inside one of the best run leper colonies in India to see the moral, social, vocational, medical, and spiritual aspects of life there. Gives a good idea of medical missions. For youth and adults. (2)

Asia Calling is a six-record album of speech and music, recorded on the spot, from China, Japan, Korea, Siam, Philippines, Burma, Pakistan, and India. There are almost fourteen minutes of India material—messages from Christians, songs, instrumental music. Here is fine material for use by the slightly imaginative to enliven all kinds of courses, book reviews, programs and services on India. It is easy to use and technically good. A good buy for your library. (3)

HYMN SLIDES

Many fine hymns can now be obtained on 2 x 2 slides. Your dealer may have the lists of both the Society for Visual Education and of Church-Craft Pictures. These slides are especially useful in A-V programs, for fellowship singing, and in rallies and conferences. See your dealer; or write direct to S.V.E. or Church-Craft for their lists. (4)

THANKSGIVING

A Day of Thanksgiving is a short film with a big message, especially for those people who have grown a little superficial about the day—which is just about everybody. It will hold up the mirror that we may see ourselves, first as we are, and then as we could be. It's the story of a typical American family, and mighty real. Good for pre-Thanksgiving use in the church school, youth groups, young adult groups, and family-night programs. (5)

*Consultant in Audio Visual Aids, San Anselmo, California.

Giving Thanks Always is a thirty-minute film based on Ephesians 5:19-20 and one of the Lutheran TV series which youth and adults will appreciate. Can take the place of the sermon in a service; or the talk at a family-night meeting. How about a new format for that Wednesday night union Thanksgiving service! (6)

FOR YOUR A-V LIBRARY

Useful throughout the church school, the forty-frame color filmstrip, *Christmas Around the World*, with the commentary on two 12-inch 78 rpm unbreakable records, with printed user's guide and script, will be used often each year and year after year. The art work is good, and the emphasis falls on home and family celebrations, with the birth of Jesus kept in the foreground. (7)

Usable in entirety, or in parts, *Carver Story* will span many age groups in the church and give factual data on the life and work of a great man of science who was profoundly religious. The art work is good and there are captions on each of the seventy frames, making it easy to use. On it youth fellowship groups can build inspiring worship programs, or create background for lively discussion. (8)

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- (4) SVE, 1345 Diversey Pkwy. Chicago 14. Church-Craft Pictures, 1312 Lindell Blvd., St. Louis 3, Mo.

- (5) Black and white; 13 minutes; from your dealer; or, write to Young America Films, Inc., 18 E. 41st St., N.Y. 17; \$5.00 rental.
- (6) Your A-V dealer or library may have it. Runs 29 minutes; rental \$9.00. Write to Concordia Films, 3558 S. Jefferson St., St. Louis 18.
- (7) Buy through your A-V dealer or book store. Produced by Graded Press, Nashville, Tenn. \$10.00 for sound version.
- (8) From Artesian Productions, Box 1827, Hollywood 28, Calif. Buy direct or through A-V dealer.

Recordings For The Church

A. MYFANWY ROBERTS*

ONE resource, often overlooked in teacher training, is the use of recorded material to guide teachers in understanding and helping children. In this area are three transcribed recordings of Miss Helen Parkhurst's radio program with children, made available on 7-inch, 33 $\frac{1}{3}$ rpm. vinylite records by the Alpark Educational Records, Inc.

A *Child's Idea of Death* (No. 114, price \$5.00) records a discussion with a group of children four to seven years old. As Miss Parkhurst guides the conversation from death of flowers and pets to the death of grandparents or playmates, the listener is conscious of an emotional reaction evident not only in the words of the children, but in their evasive and indirect answers to many of the questions. The comment on "heaven" and where we go when we are dead as well as the expression of fear of death, open up some startling insights into what children actually know and feel about the subject. The record would spark discussion in a parent-teacher group on children's ideas and ways in which adults can reassure and help them. Religious concepts, implied in the discussion, should be pointed up by the leader. A pamphlet like "Interpreting Death to Children," by Dr. and Mrs. Lewis J. Sherrill, available from the National Council of Churches, would be helpful.

Anger and The Child's Rights (No. 115-116, a double record at \$8.00) presents Miss Parkhurst in a program with older children. *Anger* deals with specific situations and emotions—why do we get angry? . . . how do we feel when we are mad? . . . how can we avoid getting (Turn to page 88)

*Director of Children's Work. Ohio Conference of The Methodist Church.



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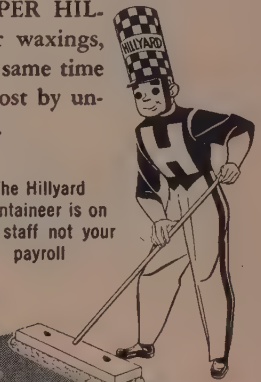


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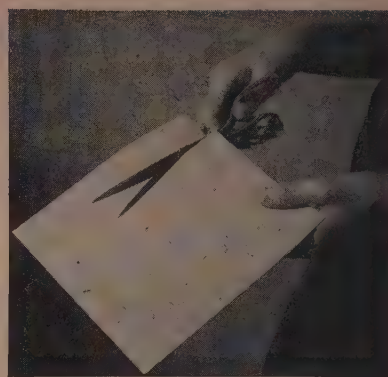
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*This material was contributed by Bolta Products, Lawrence, Massachusetts, a Division of The General Tire & Rubber Company

with yard goods or by alternating various colors. Made with a tough vinyl face sheet laminated to a firm rubber-saturated backing, the material is a heavyweight wall covering with outstanding resistance to stains, scratches, scuff-marks and abrasion. It has been formulated to eliminate seam shrinkage and, when properly applied, the seams are practically invisible.

The new wall covering is easily applied to old or new walls. It may be installed over almost any interior wall surface such as plaster, plasterboard, plywood, and hardboard, provided it is solid, firm and in generally good condition. The material can be applied directly over economical gypsum sheeting, thereby lowering construction costs. Ordinarily, the wall surface requires little advance preparation, although porous walls should be sized.



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In tile form, the material is especially easy to apply and can be installed by the amateur as well as the professional. Unlike the traditional, rigid, smooth-surfaced tiles, the new covering is textured and flexible and can be cut with scissors and tailored to fit any wall area. Neither tiles nor yard goods require carpentry. They are cemented to the wall and even can be installed around columns. It is possible to have columns with the textured, 3-dimensional effect of natural wood.

Available by the yard and in 8 inch by 8 inch tiles, the material comes in colors and patterns well suited to the decor of any church interior. It also can be used to advantage in the parsonage as the various textures and colors can be installed to provide decorative effects for living quarters. Textured Bamboo, Mahogany and Walnut Woodgrain patterns have the rich grained appearance of natural wood yet unlike wood paneling, they require no carpentry, no stain, shellac, varnish or finish of any kind. Two modern leather-like textures, Leathergrain and Georama, also are available in a color range that features natural pastel shades as well as deeper hues.

Several churches already have used this material and the product recently was specified for use in the interior of the Evangelical United Brethren Church in Harrisburg, Pennsylvania. Congregations who desire walls that keep their attractive appearance and don't have to be re-done each year—walls that are quickly and inexpensively cleaned with soap and water—may well investigate the possibilities of this new development in wall covering. For further information write to *Church Management*.

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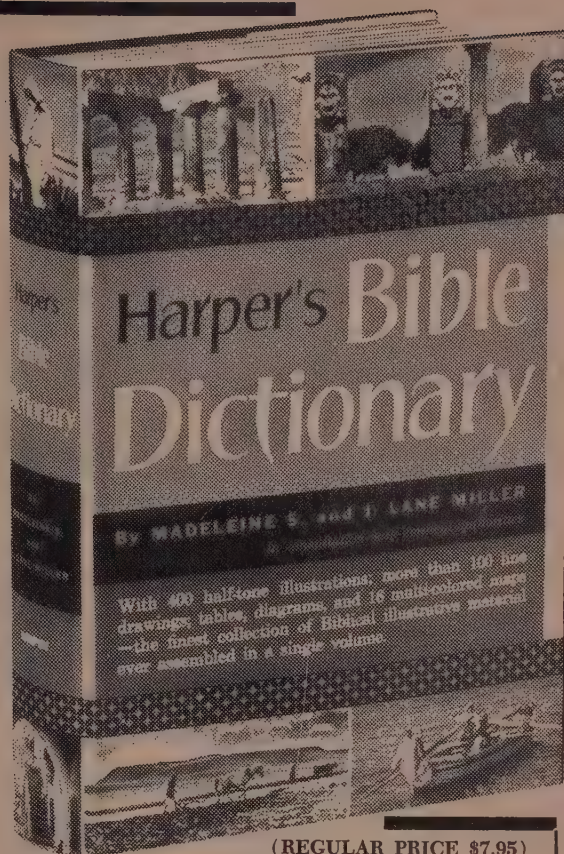
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NEW BOOKS



Devotional

Two or Three Together by Harold Wiley Freer and Francis B. Hall. Harper & Brothers. 187 pages. \$2.50.

Here is a book that meets a much felt need in churches throughout the land. Ever since the regular Mid-week Prayer Meeting has become defunct, church leaders have diligently been searching for some other religious technique to fill this glaring vacuum. In this book two gifted writers not only tell how these prayer fellowships or cells can be organized and fostered, but also provide thirty stimulating programs as suggested guides for their leaders.

Today, there is a pronounced resurgence of interest in religion, especially on the part of laymen who eagerly welcome every opportunity to associate with those who share an ardent love for Christ. In the Early Church, we are told, the Christians strengthened each other in the faith by gathering frequently for study, for the celebration of Holy Communion and for prayers. Today, there seems to be a similar desire on the part of many Christians in every parish to meet with kindred souls for spiritual fellowship. It is a deep conviction of the authors of this book that these prayer groups or fellowships meet such a need as well as release an enriching and vitalizing force in the life of the Church.

There is nothing theoretical about this book for these authors are men who have hammered out their conclusions in the hard school of experience. One of the authors, Harold W. Freer, is the minister of a very aggressive and alert church in the vicinity of Cleveland, Ohio, where a number of prayer cells have flourished for years. He has also interested himself keenly in the retreat movement and has been in great demand in various sections of the country as a retreat leader. Francis Hall, a Quaker, founded the well-known religious center known as Kingwood Community, at Frenchtown, New Jersey.

It is encouraging to realize how realistically these authors have faced the problems of fellowship groups. Under the impact of some personal or group enthusiasm, cells are organized

only to stagnate and die. These collaborators are well aware of this situation and make very specific and pointed suggestions as to what should be done with the troublesome member, when dissension arises, when the group gets too large, or when it has fulfilled its usefulness.

After the carefully prepared introductory chapters about the organizing and promoting of prayer groups, the remainder of the book is devoted to thirty "Meditations and Helps". These ought to prove invaluable spring-boards for leaders who are a little hesitant in knowing just how to proceed.

It is a very commendable method which these authors advocate. So often in prayer groups the sharing period suffers from a general deterioration or all too often reverts to the rehashing of a few general ideas. To avoid such a danger, the authors at the beginning of each session suggest that brief meditations be distributed which the participants are expected to read and re-read carefully, and on the basis of these meditations as well as any supplementary reading, to contribute to the sharing periods. Then at the close of each hour a Paper is presented, calling "Attention to the exercises to be practiced during the week, or to the instruction as to prayer for others as agreed to in the discipline." These meditations and papers are, of course, sufficiently diversified, and thus prevent the meetings from becoming stereotyped.

In the Appendix there is a splendid bibliography of books of particular interest to prayer groups, as well as a list of the various Retreat Centers or religious organizations which are promoting this type of religious emphasis.

This is a "must" book for every minister, who wishes to be abreast of the times. To those who are fortunate in having had prayer groups spring up spontaneously in their parishes, a careful reading of this book will acquaint them with the true nature and infinite possibilities of these groups when wisely directed. But, to those ministers who have not already availed themselves of this new and startling method for deepening the religious life of their respective churches, this book should prove inviting and challenging.

J.S.

Preachers and Preaching

A Half Century of Union Theological Seminary, 1896-1945 by Henry Sloan Coffin. Charles Scribner's Sons. 261 pages. \$2.50.

The history of Union Theological Seminary of New York City is the history of American theological change. Founded as a Presbyterian seminary in 1835, it became an interdenominational seminary after the trial of Dr. Briggs in 1892. Dr. Coffin was closely associated with these changes for he served the institution from 1904 until his retirement in 1945. Dr. Morgan P. Noyes, a close associate of Dr. Coffin as well as of the seminary, has written a chapter on Dr. Coffin's contributions.

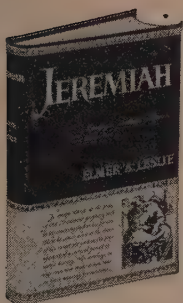
The admonition frequently given by Dr. Coffin to the students of the seminary may be called the theme of the book. Many times he would say "Union Seminary lives by its brains." He meant that since the seminary enjoys no official ecclesiastical or university sponsorship, it must depend for its ability to attract able students by other legitimate means. A list of teachers during the half century is clear evidence of its brains. Dr. Coffin has many interesting illustrations which show how this faculty worked. Some of his stories are funny while others are very serious. A southern Methodist minister was planning to attend one summer session at Union. Before he left he called upon his district superintendent to have prayer with him. When the superintendent learned that he was going to Union, he told him that he would need prayer at Union.

Union Theological Seminary can never be called an ecclesiastical rubber stamp of a denomination or theological faction. As the reviewer followed Union's history, he felt a spirit of ecumenical scholarship and Christian understanding. Surely under the present leadership of Dr. Henry P. Van Dusen another half century will bring more of this spirit and service to American Christianity.

W.L.L.

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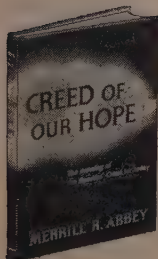
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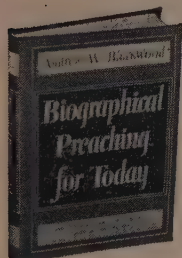


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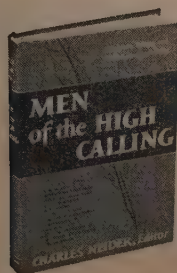


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Sermons from the Mount by Charles M. Crowe. Abingdon Press. 159 pages. \$2.50.

Sixteen sermons based on texts from the Sermon on the Mount. Among the topics are the following: "The Joyous Life," "The Radiant Life," "The Unified Life," "The Adventurous Life," and "The Genuine Life." These sermons have the merits of both expository and topical preaching. Although they are comparatively easy reading and rich in illustrations, they are intellectually respectable and especially thought-provoking.

The author is minister of Wilmette Parish Methodist Church in the suburbs of Chicago. In recent years he has become widely known for his weekly radio program, "Day's End," given over WMAQ. This is his fourth volume of sermons, its most recent predecessor being *Sermons on the Parables of Jesus*. Those who have read it will know what to expect in *Sermons from the Mount*. Dr. Crowe's published sermons are winning a wide reading. It is entirely safe to prophesy that within a few years he will be regarded as one of the outstanding contributors to homiletical literature. There is no doubt whatever that many readers of his sermons on the parables will greet the publication of the present volume with enthusiasm.

The sermon on "The Understanding Life" is based on the text: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you" (Matthew 7: 1). This sermon can be described as being divided like all Gaul into three parts. The divisions are as follows: "Human judgments are Limited," "Human Censure is Self-condemning," "Human Understanding Begins at Home."

Dr. Crowe's sermons are characterized by an unusual skill in the difficult art of homiletics. His books will never lack readers.

L.H.C.

The Salty Tang by Fredrick B. Speakman. Fleming H. Revell Company. 160 pages. \$2.00.

If a book has a well-turned, stimulating title, it has a good start. This book has a title which is certain to attract the attention of the reader. Moreover, it is a combination of words which cannot be forgotten. It is the topic of the first of the eighteen sermons in this volume by the pastor of the Third Presbyterian Church in Pittsburgh. At the outset the reader will notice that the other sermon titles are also characterized by linguistic lucidity, color, and vigor. Among them are these: "On Barns and Fools," "Wisdom's Children," "The Print of That Thumb," "The Glory of a Faith You Can't Live Up To," and "A God for Pedestrian Hours."

Unlike many of the discourses by younger prophets these sermons are prefaced by texts, which are considerably more than opening tags. They furnish an effective expository background and are throughout an intrinsic part of the sermons. Three of the sermons, "Yes, I Remember Bethlehem," "What Pilate Said at Midnight," and "What the Passenger Told the Captain" could be described as dramatized narratives with the speech put into the mouth of an important character in each case. Although the material is original and handled with consummate skill, this particular reader would have preferred that the space had been given to three of Dr. Speakman's more typical sermons.

The sub-title of the book is "Messages for Today." Undoubtedly the sermons are messages for this particular generation, but they are far from being homiletical disquisitions on current events. They are real preaching. They savor somewhat of nineteenth and twentieth British preaching at its best, but along with this, they are distinctively American and are indeed "messages for today" in the light of eternal truth.

These discourses are good reading. If we read them once, we will return to them repeatedly. They are especially recommended to those interested in homiletical approaches outside of the beaten track.

L.H.C.

Church Administration

The Every Member Canvass Plan Book by Norman E. Nygaard, Nygaard Associates. \$10.00.

Whether or not the campaign for the annual budget will ever be turned over to professional leadership is a question we cannot answer. But one thing is sure. The techniques developed by professional fund raisers can be very helpful to the local church in the planning and conducting of its effort.

Norman Nygaard is a Presbyterian clergyman of distinction. His inclinations led him into the fund raising service. Here he has served many churches. He has gathered his experience into this duplicated booklet. It describes step by step the organization of the local church for a successful every member canvass. More than that it supplies forms for pledge cards, record forms and other material which will be needed. Samples of addresses for loyalty and campaign dinners are also included.

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Psychic Research

The Imprisoned Splendor by Raynor C. Johnson. Harper & Brothers. 424 pages. \$5.00.

Immortality: The Scientific Evidence by Alson J. Smith. Prentice-Hall, Inc. 248 pages. \$3.00.

It is pleasing to this reviewer to see the material on psychic research moving so definitely into the religious field. For if personal immortality belongs in any one category it is that of religious faith. Sherwood Eddy's book of a few years ago entitled *You Will Survive after Death* (Rinehart & Company) challenged many of us to look at the result of a serious investigation into the physical demonstration of immortality and aided, in a great way, the effort to remove the tabus from this subject and bring it out into the open.

Here are two new books, each distinct in its own approach, which carry the subject further.

Raynor Johnson, a physicist at Queens College, Melbourne University, has produced a volume which is scholarly and thorough. He is interested in all phases of psychic phenomena, including areas not usually associated with the subject. Its 424 pages of compressed type present a real task for the reader. Its explorations into the historic, mental and biological heritages are impressive. His discussions of the natural and physical heritages, the many areas of psychic research, mysticism and relating factors are thorough. Little of it is from first-hand experience but I doubt if any book on the subject has brought together so much authoritative material on the general theme.

In it you will find well documented instances of telepathy, clairvoyance, precognition, rerecognition, psychometry, apparitions, hauntings, materializations, religious mystical experiences, and kindred themes. All of these add up to the fact that man is a spiritual being and has his roots in the eternal.

Alson J. Smith who writes *Immortality: the Scientific Evidence* is a clergyman though I do not know his denominational connections. He is the author of other books including *Faith to Live by*, *Brother Van* and *Chicago's Left Bank*. For years he tells us he has been studying the field of psychic research. His own experimentations seem to have been limited to the field of mental spirit communication but in the volume he covers the much wider area with evidences of materializations. These instances are well documented.

His material is presented in a pleasing and readable form. The average reader will digest it in a fraction of the time it takes to read the Johnson book described above.

The author feels that he has presented scientific proof of life after death. Here is evidence all right. Its conclusiveness will depend largely upon the reader.

W.H.L.

Music

In Every Corner Sing by Helen Pfatteicher. Muhlenberg Press. 214 pages. \$2.50.

The author gives us in this book a chronological listing of some of the outstanding hymn writers of the

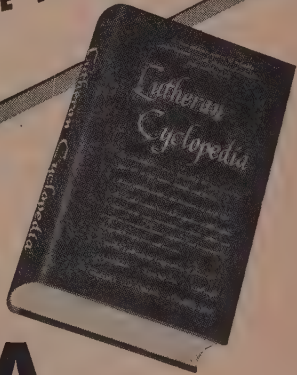
Christian Church, taking the reader quickly and swiftly from "The Songs Of The Hebrews" to "The Christian Songs Of The World Today."

The book can prove to be a very simple but handy reference for any one who wants a brief and explanatory comment on some of the great hymns and hymn writers of the Church.

In the Index, placed at the close of the book, the authors, composers, the hymn tunes as well as the first lines and titles are listed separately. Such a cross reference makes it easy for a busy person to gleam quickly whatever information he desires.

J.S.

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Religious Education

Christian Teaching in the Churches by John Q. Schisler. Abingdon Press. 173 pages. \$2.50.

This is a good book written by a man who has had years of practical experience in the general field of religious education. Since 1940 he has been executive secretary, Division of the Local Church, General Board of Education of the Methodist Church.

Dr. Schisler writes for the average layman or leader in the field of religious education. In the preface he admits that it is not a book of methods, but is intended "to be a call to action, a challenge to the dedication of life in a cause of great significance".

It is easy to see that the author is deeply committed to his chosen work and writes in a simple but arresting manner. After listing the general objectives in Christian education he then speaks directly to various groups of people, such as parents, teachers, leaders of youth and pastors, telling each in turn what their responsibilities are in this important aspect of the Church's work.

This is the kind of book which can be put to good use in a Church School library where interested people can read the chapters which are of particular concern to them. The author presents many helpful and constructive ideas which should prove invaluable in the educational program of our churches.

J.S.

Guiding Youth in Christian Growth by Oliver DeWolf Cummings. The Judson Press. 192 pages. \$2.50.

Although the author is convinced that the pupils of our Church Schools and Fellowship Groups should be properly and effectively indoctrinated in the principles of our faith, he has written this book with the "strong belief" that they are to be doers of the Word and not hearers only. It is, therefore, quite understandable that the very first chapter should be entitled "Our Divine Commission—To Make Disciples."

A very deliberate effort is made to encourage teachers and fellowship leaders to use the methods of Jesus such as the telling of effective illustrations and stories, the discussion method, the facing courageously of life situations, and the employment of dramatics and action projects.

Dr. Cummings, a recognized leader in the field of religious education of the Baptist Church, has a very easy and lucid style, and makes a deliberate effort to present his case in a simple and understandable fashion.

This book is published for the Cooperative Publication Association and is recommended as the text for course No 311B in the Standard Leadership Curriculum. It can, however, be read with great profit by any teacher who sincerely desires to be a true and friendly counselor of youth.

J.S.

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By ALBERT D. BELDEN. Every phase or concept of prayer is discussed in a book "to which the reader will turn often for personal refreshment and for deepened spiritual insights without exhausting its rich treasure."—*Religious Book Club* \$1.50

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Missions

This Is Missions by A. Dale Fiers. Bethany Press. 256 pages. \$3.00.

In Their Light We Walk by G. Curtis Jones. Bethany Press. 160 pages. \$2.75.

Two ministers of the Disciples of Christ give their readers a comprehensive view of missions and world conditions as the result of their travels. Dr. Fiers kept a diary of his visits to missions stations throughout the world which is a fortunate record of present day conditions faced by the Christian church. Dr. Jones's report is told around outstanding personalities he encountered and is loaded with facts and figures about the current religious and political climate of the world.

Traveling as he did as president of the United Christian Missionary Society, Dr. Fiers' book will have a particular appeal for Disciples of Christ. The mission programs and personalities of this denomination are covered more completely than some others. But Dr. Fiers tells the story of other denominational work also and returned from his trip with a new urgency about the Great Commission, which he says "must be a strategy

designed to meet the forces amid which the church labors today—nationalism, secularism, communism, the resurgence of ancient faiths. I realize anew that it should be a strategy which enables us to give our distinctive Disciple witness for the unity of the church within the framework of the ecumenical movement—the great new fact of our time.”

Dr. Jones, minister of Vine Street Christian Church Nashville, Tennessee, is one of those unusual travelers who does his home work before setting sail for foreign lands. Because he had studied something of the cultural and political conditions he was able to asked the right questions in each of the lands visited during the 33,000 mile journey. His technique whether in India, Singapore or Jerusalem is to tell the story of the country as it is seen through the eyes of some dedicated Christian.

These two books would make excellent resource material for study groups which want a firm foundation of facts upon which to understand the current problems and needs facing the Christian church throughout the world.

R.A.F.

Bible

Through the Gospels to Jesus by Dwight M. Beck. Harper & Brothers. 468 pages. \$5.00.

Dr. Beck is chairman of the Department of Bible and Religion at Syracuse University. This book is to be a college text in which one may find out the results of careful study of the gospels in recent years. He points out the various interpretations of the gospels and then gives much time to study of the synoptics and the fourth gospel.

After an introductory part on the world in which Jesus lived, and the origins of the gospel, he gives in some

detail the sources for the study of Jesus. Then comes his detailed study of the four gospels themselves. This is an intensive and extensive study, completely historical and liberal in point of view, written by one with twenty years of teaching experience who knows how to make the written word interesting. It should be a text widely used in college groups as well as advanced leadership training institutes. It will dissatisfy many who wish particular interpretations of orthodox forms, but it will appeal to the thoughtful, reverent, young person wanting to know the truth behind the gospels as they point to Jesus.

H.W.F.

Toward The Mark by Stephen W. Paine. Fleming H. Revell Company. 191 pages. \$2.50.

Stephen W. Paine, formerly president of the National Association of Evangelicals and presently president of Houghton College, presents these studies from the letter of Paul to the Philippians.

While it is primarily written for student audiences, it lends itself well to use for adults. It could serve as a text for a Bible study class, for a series of sermons, or for meditation.

The book is conservative in its approach and would find a place in any denominational group. There are sixteen studies. They are well outlined and larded with a great deal of scripture. While the book of Philippians furnishes the basis of the book, the author quotes liberally from all of Paul's letters. There are many excellent illustrations used.

The book is more of inspiration than exposition. It is plainly written and easily readable.

These chapters are thoroughly orthodox and furnish good material for use in conservative fellowships.

ICE.

The Gospel According to Mark and Its Meaning For Today by Ernest Trice Thompson. John Knox Press. 255 pages. \$2.95.

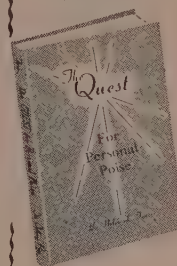
Dr. Thompson is Professor of Church History in Union Seminary, Richmond, and author of many books and articles. He points out quite frankly that this was written primarily for laymen who are prepared to accept the Bible pretty much as they find it in written form today.

Though it concerns largely the gospels of Mark, he brings in the other Synoptics and John to fill in his interpretation of Mark. This will not always be acceptable to students of the New Testament but it does help a layman to know in general what the gospels really meant to the early Church in its opening centuries.

H.W.F.

The Quest for Personal Poise

By Helen L. Toner. New companion book to "Little Prayers for Personal Poise." Composed of 62 meditations for daily spiritual inventory, it reveals the unsuspected resources waiting to enrich



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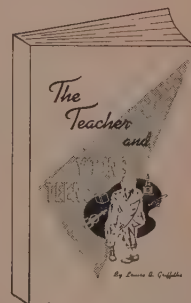
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When Arthur W. Lumley was invited to lead a building fund campaign for the First Evangelical United Brethren Church in Evansville, Indiana, he was unable to accept because of other duties. However, he generously loaned the church the proofs of his new book, **RAISING MONEY FOR CHURCH BUILDING PROJECTS**. Here, in the words of the minister, is how the plan worked:

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Fiction Of Interest To Ministers

Reviewed by JAMES R. UHLINGER*

THE SONG OF RUTH

FRANK G. SLAUGHTER

Doubleday 1954 \$3.75

DR. Slaughter, physician-author from Jacksonville, Florida, frankly goes Hollywood in his latest book. The whole idea was suggested by the motion picture producers and the text was planned with the film in mind. "The Song of Ruth" will become another in the series of Biblical films now being stressed.

This novel presents the story of Ruth as one of the tender, epic tales of the Hebrews, introducing a foreigner into the ancestry of David. By love and understanding racial differences are resolved and Israelite nationalism is softened in favor of a broader tolerance.

The treatment is typically Slaughteresque with enough historical detail and human interest elaboration to make a novel out of a deathless story that is capable of surviving without popularization and Hollywood. It is well worth reading, reviewing, preaching and placing in the church library.

BEATING WINGS

SARA JENKINS

Thomas Y. Crowell 1954 \$3.00

Setting: parsonage of Wesley Memorial, Southeast Jurisdiction.

Plot: Rev. Paul Blanchard, 31, model, very successful young minister who wins everyone except his wife. Marta came into his life in Berlin during the war.

Psychiatric angles develop around her jealousy of the time and attention he gives to the church. Church scenes are intensely typical for Sara Jenkins believes "a congregation, after all, is a practically perfect laboratory for learning what makes the human race run."

When Marta cracks up emotionally Paul stays by her through her tragic accidental end. Meanwhile, Jane Carrier, young widow in the church, shares with supporting spirit and waits patiently.

As church novels go these days this book is authentic and interesting.

*Minister, Wesley Methodist Church, Worcester, Massachusetts.

LORD OF THE ISLES

DONALD BARR CHIDSEY

Crown 1954 \$3.00

Here is a cracking good story about native life and missionary work in the Hawaiian Islands. Johnny Lamb, the lord of the isles, and Ann Mathewson both lived in Hartford, Connecticut, but by the time they meet in the isles one is to convert and the other to be converted.

Action is swift and graphic, local color is brilliant, and characterizations like Queen Kaahumanu (Kate) are excellent. This is a missionary tale with zest and gusto.

Unfortunately, several episodes bar an otherwise outstanding book from a place on church library shelves.

Miscellany For Ministers

THE FAULKNER READER

WILLIAM FAULKNER

Random House 1954 \$5.00

New York Times lists this collection from the Nobel prize winner of 1950 as one of the best books to take along on the trip for reading. (Past reviews in these columns also listed are "The Head and the Heart of Thomas Jefferson" by John Dos Passos and "The Old Country Store" by Gerald Carson.)

"The Sound and the Fury", parts of other novels, three novellas, nine stories and the Nobel prize address are found in the new reader. Faulkner's English ought to inspire every minister.

INSIDE NANTUCKET

FRANK B. GILBRETH JR.

Thomas Y. Crowell 1954 \$3.00

If you did not get to Cape Cod and Nantucket this summer, take a free trip escorted by the "Cheaper by the Dozen" family. For hilarity and sudden release from tensions you will not beat the Nantucket escapades.

THE ART OF RELAXATION

HERMAN S. SCHWARTZ

Thomas Y. Crowell 1954 \$3.00

"Let down—before you break down"

is the thesis of a book many a minister should read late in the evenings.

Rather than arguing the question, author Schwartz gets right down to workable techniques on exactly how to relax thoroughly in fifteen minutes. The material is practical and sensible.

Preachers would last longer and do their work better with the help of this book.

OUTWIT YOUR APPETITE

J. W. D. GRANT

Prentice-Hall, Inc. 1954 \$3.95

Church suppers and eating out play havoc with the minister's weight problem in later years. The "see-saw reducing plan" is a life-saver worth knowing about. The idea is to eat a day and follow a planned diet menu for a day alternately and in 6 to 10 weeks the preacher is in shape again.

It's worth trying—and not too difficult.

Just Between Us Ministers

(From page 69)

shelf of denominational yearbooks I took down the latest book of the Presbyterian Church in the United States. On page 300 I found T. K. Young listed as the pastor of the Idlewood Presbyterian Church, Memphis, Tennessee. On another page I learned that he had served as moderator of the denomination in 1945-46.

So far, Fletcher was correct. Then I began to have my doubts about the decease of this brother. Perhaps he was still living. I decided to write him at the Memphis address. But as I was planning the letter my telephone rang. I had a call from Dr. Robert B. Whyte of Old Stone Church, Cleveland, Ohio. "Bob" has been very active in interdenominational matters at the nationwide level. Perhaps he could tell me more about Thomas K. Young.

"Yes, I knew him very well," he said. "I have served with a committee on the merger proposal with him. I regretted very much his untimely death. It has been a loss to the entire merger movement."

So there was the answer to my question. Thomas K. Young had passed from this world. Fletcher was still right, up to this point. But I was still a doubting Thomas on another.

I wondered where Tom Young got his idea that *Church Management* had been active in promoting the merging of the Presbyterian Church in the United States of America, the Presbyterian Church in the United States, and The United Presbyterian Church of North America. How could I be so dumb? The answer came one day when I least expected it. In fact, the story was not in my mind at all.

(Turn to page 88)



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The expanded "Educators Guide To Free Films" has now been published in its Fourteenth Annual Edition (1954). On the shelf of any minister or Director of Religious Education this 566 page volume of 2,982 titles provides a ready reference on films available to churches without cost. Many of these free films are the work of the industry and non-profit foundations. The "Guide" gives the reader a capsule version of each and every picture so that the needs of the group may be met. Subjects are covered under the following headings: applied arts, fine arts, health, education, science, social studies, the latter heading including films with a religious theme. Cost of the "Guide" is \$6.00. For further information write *Church Management*.

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Religion in the British Isles

ALBERT D. BELDEN, of London

THE two most picturesque and colourful figures in British Religious life recently were Billy Graham the Evangelist and Donald Soper, the Pacifist President of the Methodist Conference. They hit the headlines, the T.V. screen and the Radio circuits in as vivid competition with celebrities of the world as could be imagined. The stupendous Farewell Meeting to Billy Graham held in the Wembley Stadium, London, scene of famous Football contests, etc., has set the whole country talking. It was itself one of the most memorable Evangelistic occasions of all time. 130,000 people crowded the Stadium, the Choir was 4,000 voices superbly handled and singing with ravishing effect, and 12,000 souls demonstrated their personal choice of Christ. I shall never forget the scene. Curiously enough it seems to owe next to nothing to Billy Graham whose address was utterly common-place and who showed signs of strain after his arduous and superbly devoted toil. This moves me to two comments: 1. The conversions were due more to the Spirit of God moving the people to fulfil an urgent need for decision and to use an opportunity graced with dignity and inspiration and sufficiently crowded to cover up personal timidity, rather than to the message or personality or preaching of Dr. Graham. This may be his secret—most of us preachers aim to be too clever. What we must recognise more in the churches is this clamant need of all individuals to find some red-letter hour, some golden moment, of moral decision in life. We should break more boldly the rather dead practice of our services to provide opportunities of this kind.

2. Woefully lacking was any attempt to link a purely personal gospel to the tragic social sins that afflict us all at this time—the atrocious sin of preparing million-murdering death for our fellows and even for our Christian fellow-members in the body of Christ. I believe if Dr. Graham had declared this fuller Gospel his audiences would have doubled and the decisions have been worth more both to the world of our time and to the moral integrity of the converts.

Now providentially and simultane-

ously with Dr. Graham's Mission, Donald Soper the Methodist Leader has been filling out this neglected aspect of the gospel. On a recent Sunday night after preaching to his congregation of some 2,000 people in Kingsway Hall, he and his choir led them in procession through the West End of London, bearing placards and banners calling for the abolition of the terror bombs. The big London crowds were deeply impressed by this demonstration. They were left in no doubt as to what Christ demands of his modern converts. What is not generally known is both pathetic and extremely brave. When the procession had dispersed and the excitement had died down Donald Soper, all alone, and wearing sandwich-boards bearing the same appeal, appeared in the gutter of Piccadilly, and circled the famous circus, twelve times. It was a brave deed, for he might easily have been molested, but it also bespeaks the deep yearning of his heart to get his message over to the "man in the street."

So the gospel is preached in its fullness, though by two voices.

A Unique Meeting

Speakers representing the Church of England, the Roman Catholic Communion and the Free Churches were present together on the platform of the Seymour Hall, London recently, for a meeting in connection with the Week of Prayer for Christian Unity, sponsored by the Church Union. There was a large attendance.

The Bishop of Durham, the Right Rev. A.M. Ramsey, said that they were meeting with the thought of two great Christians, especially in their minds—the late Abbe Couturier and the late Lord Halifax. To each of them they owed a special debt of thankfulness in the cause of Christian unity.

The Abbe Couturier was a devoted son of France who had served in the first great war. He had a love for the ancient Christianity of the East. He was full of charity, with many friends in many lands of many allegiances. In him they specially saw the place of charity in the work of unity.

(Turn to page 88)

NEW PRODUCTS for CHURCHES

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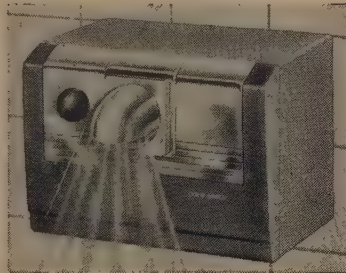
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religious theme in presenting a wide variety of subjects. The catalog lists films under such headings as: better personal living; better family living; community living; mission studies; our religious heritage; children's program; youth guidance prior to military service. Professional in caliber, the films are produced in cooperation with outstanding educators with experience in meeting problems. Cornet has a rental-purchase plan to help build up the church film library. Rental fees are reasonable and eventually count against your purchase of the film. The excellent catalog will be a handy reference for any minister or director and Cornet will be glad to send it to you. Code No. 9542.



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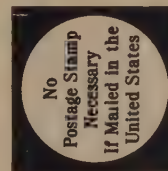
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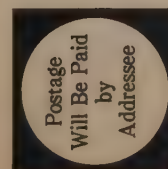


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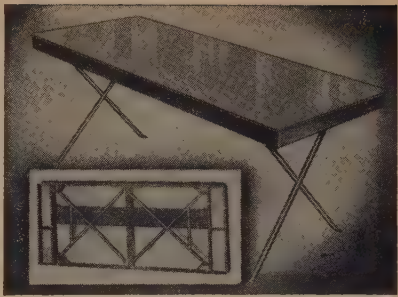
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DISH TRUCKS**

Tray service and dish trucks are finding ready acceptance in Church Kitchens. A complete line of these handy aids to the ladies of the church is made by S. Blickman, Inc, manufacturers of all types of food service equipment. Pictured above is the tray service truck which can be used to transport food from the kitchen to the tables and then to expedite the removal of dirty dishes. Use of this equipment saves many steps and a great deal of time. S. Blickman, Inc. has a truck specifically designed for dishes, to mention only one of a half dozen other trucks designed to meet your particular need. The company's catalog pictures and describes the complete line of trucks. Code No. 9545.



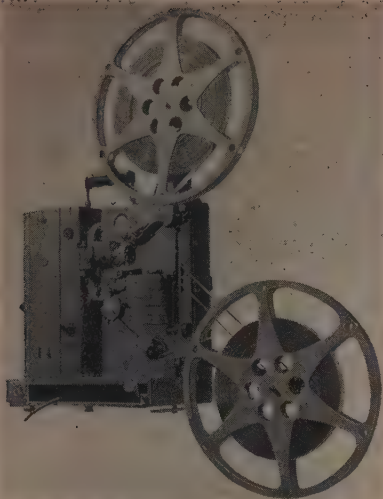
**PUSH-BUTTON MAGNETIC
TAPE RECORDER**

A push-button magnetic tape recorder is a new product of the Creswood Recorder Division of the Daystrom Electric Corporation. Known as the Crestwood Model 303, the recorder is designed for simplicity of operation. Color compliments any room setting. Model 303 features an exclusive touch tone control which offers nine combination of base and treble response. It has two speeds and dual track. The frequency response is to 10,000 cycles. The self-contained power amplifier delivers ten watts of power. Code No. 9546.



**NOW A FEATHERLIGHT
FOLDING BANQUET TABLE**

Modern in design, only a slim 45 pounds, is the newly-designed Featherlight Folding Banquet Table which combines light weight with beauty and durability. Brewer-Titchener Corporation adds this product to its line of folding tables and chairs. Square tubular steel legs are uniquely designed to provide knee room at both table sides and ends and eliminates uncomfortable leg-straddling. Legs are fully braced to withstand institutional use. They are paired for quick set-up and take-down, and have a safe, positive locking catch. Available in 30 inches by 6 foot size, the new BTC table features a mar-proof Tauplon Top. Code No. 9547.

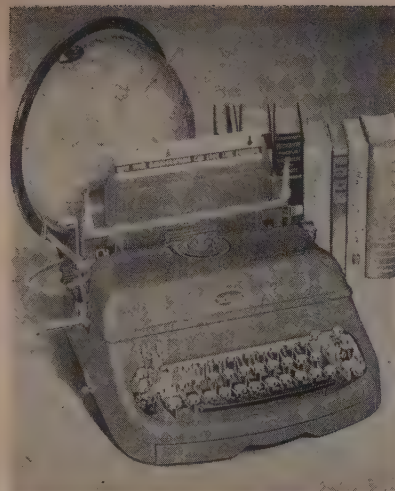


RCA's "JUNIOR" PORTABLE PROJECTOR

The RCA 400, a junior lightweight portable projector, is said to be compact, light in weight, complete in a single case, with the speaker mounted in the detachable cover. One of a line of machines manufactured by the Radio Corporation of America, the projector is considered to be ideally suited for use in small auditoriums, and particularly for audio visual educational programs. It will accommodate up to a 1,000-watt, standard, medium, prefocussed projection lamp—a 750-watt lamp is supplied. Projection lens is 2-inch, F 1.6 coated. The film capacity of the projector is 2,000 feet of 16mm film. Amplifier has an output of seven watts and equipment is designed for both sound and silent speed operation from a power supply of 105 to 125-volts, 60 cycles single phase A.C. Code No. 9548.

FACTS ABOUT ALUMINUM EQUIPMENT

Informative and well illustrated describes the new 15-page booklet "Facts Worth Knowing About Wear-Ever Aluminum Equipment." If you have ever wondered what piece of kitchen equipment to use, the booklet has some helpful advice. Published by the Aluminum Cooking Utensil Company, it tells how various types of aluminum are made and their suitability under actual cooking conditions. Those who have the responsibility for cooking, whether at home or for church dinners, will be interested in cooking tests which show how Wear-Ever aluminum spreads heat. The manufacturer says that the speed with which aluminum conducts heat is exceptional among metals commonly used for cooking utensils. This characteristic is only one of the aluminum cooking subjects taken up in the booklet, which is available upon request. Code No. 9549.



YOUR MIMEOGRAPHING CAN LOOK LIKE PRINTING

Copy that looks like printing is now a reality for the mimeograph machine if produced on the Vari-Typer, according to the Ralph C. Coxhead Corporation. The typewriter-like machine even makes type changes, having a convenient type font drawer at the base of the machine containing as many as fifteen different type faces. Two faces can be used in operation at the same time. You simply turn from one to another by turning a knob. This permits matching italics to be used with a selected body copy type face. More words in less space is an economy feature of the M-11 Vari-Typer which will put down in a 6 inch by 10 inch area 1720 words of print like material as against 860 words of normal typewritten composition. A comprehensive folder describes the M-11 which the manufacturer has designed as a special low-priced model for churches of modest income. Code No. 95410.

NEW MIMEOGRAPH STENCIL SHEET

The A.B. Dick Company, manufacturer of duplicating products, announces a new, dark green series of mimeograph stencil sheets. Available in legal and letter size, with and without film topping, the "mat" finish of these stencil sheets reduces glare to an absolute minimum, according to Mathews Dick, Jr., vice-president of the company. Visibility in typing and proof-reading is heightened by the contrast between the dark green stencil sheet and the white cushion sheet. The dark color of these stencil sheets makes them well suited for use on an illuminated drawing board when copies of ruled, lettered or illustrated material are needed. Code No. 95411.

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Just Between Us Ministers

(From page 83)

Church Management has an editorial advisory board. Four Cleveland clergymen meet with me twice a year to discuss our procedure. The names of these men are listed in each issue of the magazine. While their connection with the magazine is very nominal, it is very important. The men are Wayman C. Parsons, Heights Christian Church; Harold Cooke Phillips, First Baptist Church of Greater Cleveland; Beverley D. Tucker, Retired Bishop of Ohio; and Robert B. Whyte, Old Stone Church, Cleveland.

Quite often in my travels I have found that readers have felt that these men have a much larger part in the control of the magazine than they really have. It is not unusual for someone to say to me: "I really feel as though I know you for my very good friend, so and so, is on your staff."

The one man connected with *Church Management* that Tom Young knew intimately is Robert B. Whyte. Bob has been deeply interested and has worked consistently for the Presbyterian merger. What is more natural than that his friend should interpret his interest as the interest of the magazine with which he is associated? So here, also, Fletcher may have been right.

I have got to clear this spirit-person on another count. The skeptic will at once say that the medium probably had picked up a newspaper with an obituary notice and assumed that there might be some connection between the minister in Memphis and the editor of *Church Management*. Before giving this criticism, recall that this sitting lasted forty-five minutes. Many other personalities came into the discussion. They represented various interests. Any medium who could have run down, or contacted, all of these so-called instances would need a staff of secret police larger than that used by the F.B.I. Then there is another consideration. Arthur Ford, as a medium, has served a great many well known people and I have yet to hear one who has questioned his professional integrity. Of course, not every communication will be satisfactory. I know of no thesis which expects an imperfect individual to become omniscient as soon as he leaves this world.

But I am not arguing, I am merely telling the story. I am not even saying that this experience is spirit communication. It may be some strange working of a subconscious ego about which we really know so little. It concerns churchmen and I throw it into the picture, leaving it to your judgment or prejudices.

Recordings for the Church School

(From page 71)

angry?—and the children easily express their views in these concrete experiences. The reverse side, *A Child's Rights* demonstrates some of the difficulty teachers have in discussing abstract ideas with children. They approach "rights" and "privileges" in specific terms, but the abstract sense of "Rights" is ignored. Religious implications are suggested, but direct orientation to Christian education must be provided by the leader. The three records are usable for discussion groups, teacher training, parents' groups, child guidance classes etc.

You Do It, Doctor, on the intermediate level, is prepared by the Division of the Local Church, Board of Education of the Methodist Church, as a background for discussion in Bible classes, the Church School Board or parents' groups. Dealing with the challenge presented as a mother says that "the church ought to do something about my son" the record presents a strong case on the interplay of family and church in the religious guidance of young people. The story is doubly effective in having the mother talk to the church school superintendent, rather than to the pastor. The record is an "open end" program, presenting the problem and leaving the solution to group discussion and action. The leaflet "Planning a Church Program of Parent Education and Family Religion" provides suggestions for a follow-up.

A welcome release in the young children's field is *Rainbow Rhythms*, composed, arranged and edited by Miss Nora Belle Emerson, with the cooperation of Dr. Thomas E. McDonough. Miss Emerson has worked in the Atlanta schools with kindergarten and handicapped children, trying to help them "feel" a spontaneous response to various rhythmic patterns. The records, carrying out the results of her work, have been welcomed by public school and church school kindergarten leaders. A manual, "Rainbow Rhythm Book" contains the piano music and gives suggestions on using and varying the rhythms to suit the group. The three series of records are available from Emory University, Atlanta, Georgia: Series I. (1949) Variations of running, hopping, skipping, and simple dance tunes. Series II. (1950) Rhythm stories, marches, imitations, songs and music for the rhythm band. Series III. (1953) Rhythms designed particularly for older children.

Religion in the British Isles

(From page 84)

In Lord Halifax, perhaps, they saw especially the virtue of heroic hope, of hope against hope just where problems seemed most hard and, humanly speaking, insoluble. Disappointed at the papal pronouncement on Anglican Orders in 1896, and again at the result of the Malines Conferences in the nineteen twenties, he hoped courageously again and again.

The Right Rev. B.C. Butler, Abbot of Downside, (Roman Catholic), said that they were present as men and women who believed with all their hearts a stupendous thing—that an historic Person, Jesus the Son of Mary of Nazareth, was the Son of God, and they were there to express and deepen their conviction that they, who believed such a stupendous truth, ought to be outwardly and visibly united in a single world-wide fellowship. They were meeting to express their belief that their divisions were the result of sin and a matter for deep sorrow and true self-examination. A kingdom divided against itself could not stand. And their divisions were a cause of scandal. Their religion was a witness to divine truth revealed by the word made flesh.

Divine truth could not contradict itself. But the teachings of various Christian bodies did contradict one another. They must ask themselves whether they were acquiescing in the divisions of Christendom, whether they were prepared to follow the road to unity at whatever personal sacrifice.

Christian unity never had been and never would be achieved by ecclesiastical politics, or theological arguments or scholarship. It was a divine creation and gift to be received through humble, persevering, self-forgetting prayer.

Not Church Relations

John Huxtable (Congregational) said that he took it that they were there to talk about their desire for unity and their lack of it in the spirit of the Octave of Prayer. They were not there to discuss Church relations in England. They were there to forget any claims about papal infallibility or the Church of South India.

Yet he was distressed and perplexed that their past discussions seemed so barren of results. Instead of saying, "Well, thank God we have yielded no inch," they might have troubled to understand one another. They were still suffering from far too much mutual misrepresentation.

Harold Riley, secretary of the Church Union, said that he thought that almost every year the attendance at their Christian unity meeting had been

(Turn to page 97)



WILLIAM H. LEACH
Editor
Church Management

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MINISTERS REPORT

"Your visit really triggered the project into action when it was at low ebb."—Dwight A. Sharpe, First Presbyterian Church, Sweetwater, Texas.

"You rendered us real service."—Horace C. Casey, First Presbyterian Church, Enid, Oklahoma.

"You did a beautiful job for us and everyone is appreciative."—Rollo K. Billings, Christian-Community New Church, Chicago.

"Thanks again, for your splendid work with us."—Brooks E. Reynolds, Wilmington Manor Methodist Church, Delaware.

"Your report gave us a definite program for our work."—G. Marion Smith, Church of God, Indian Head, Pennsylvania.

"Certainly we could not have obtained better counsel and a more practical solution to our problems than those you have offered."—Alan B. Smith, First Presbyterian Church, Alva, Oklahoma.

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Making Friends With Pain

(From page 6)

neighbor and friend who had been forced to have an amputation of the left limb.

He seemed well otherwise but I felt that he must be always self conscious as he walked on his crutches down the street. But on my first pastoral visit to his shop where he resoled the shoes of the community I learned a lesson in human adjustment.

He told the story of the disease which lead to gangrene in the left foot with the decision to amputate the lower part of the limb. At least, it relieved the pain from which he had been suffering.

"I was rebellious at first," he said, "I hated the sight of the stub, bound in gauze and tape. I guess every one who goes through an experience such as mine has similar reactions. But as time went on I have learned to treat that stub as a friend and it has become a vital part of me and my life."

Making friends with the stubbed leg.

What a lesson for one whose slight illnesses had been brooded into great handicaps, whose little failures had seemed great mountains, whose insignificant handicaps had been treated as major catastrophies.

It certainly pays to know how to make friends and influence people but the greatest gift that can come to the average mortal is to know how to make friends with pain and failure.

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Index for Volume XXX

October 1953 Through September, 1954

Key to Index

The issues from October through September make up a single volume. Each issue carries a number. This is the key to the index. Where the reference is 2—13 it means that the article will be found on page 13 of the November issue. The numerical number of the issues is shown below.

Date of Issue	No.	Date of Issue	No.	Date of Issue	No.
October	1	February	5	May	8
November	2	March	6	June	9
December	3	April	7	July	10
January	4			September	11

Index by Author and Title

A

Adams, Henry B.	
Ten Do's and Don'ts for Religious Newscasters	6- 12
Anderson, Ronald L.	
Accessories Give It Multiple Use	8- 26
Atkinson, T. Moore	
The Personal Touch in Church Finance	9- 24

В

Balcomb, Raymond E.	
Immortality, the Gift of God	5- 36
The Temper of Our Times	7- 58
Ballard, Frank H.	
If Thou Canst Believe	4- 54
The Memoirs of Viscount Simon	7- 9
Ballard, Kenneth Earl	
Water from the Well of Bethlehem	2- 92
Bangham, Mary Dickerson	
Verse Speaking for Lenten Worship	5- 26
Bartlett, A. Eugene	
Winning and Keeping New Members	5- 22
Beck, Victor E.	
It's Good News Today	3- 53
Belden, Albert D.	
Religion in the British Isles	1- 90
Religion in the British Isles	4- 77
The Paradox of the Kingdom	6- 60
Love and Severity	7- 16
Religion in the British Isles	7- 75
Joy and Suffering	8- 18
The Paradox of Judgment	9- 7
Benedict, E. R., Jr.	
The Spiritual Supremacy of the Traditional	4- 30
Betts, Charles J.	
Trends in Educational Facilities	1- 60
Bishop, Tania	
You Need an Architect	4- 9
Brand, Herbert A.	
Traditional and Contemporary Archi- tecture	4- 26
Brostrom, Ernest O.	
Symbols for the Books of the Bible	4- 33
Bryan, Ernest R.	
Sell Your Church Program	8- 12
Bryan, Monk	
Appraising the Drive-in Service	1- 39

C

Casey, Homer Craig	
The Church Wedding	2- 88
Castell, John L.	
Magnify the Responsive Reading	3- 16
Cleveland, Philip Jerome	
Ministry of Clouds, The . . .	2- 9
Clinton, Kenneth	
Cottage Meetings and the E.M.C.	6- 30

Conley, Paul M.	
Mission and Unity	1- 73
Cope, C. Wesley	
The Victory of Easter	5- 56

Dana, Ellis H.	
A Re-Appraisal of Social Action	4-22
Davis, Harrison	
"God Love a Cheerful Giver!"	8-64
Dillon, James A.	
Open the Door, Richard	1-68
Dobbins, Gaines S.	
Interest Type Arrangement	1-20
Dowler, Burnette W.	
Unique Adventures in Audio-Visual Aids	1-45
Driver, George Hibbert	
Come Let Us Reason Together of Perfection	1-75

Ebersole, Marion C. H.	
Deck the Halls Party	2-38
Service for the Sacrificial Luncheon	3-49
Ehlers, Richard	
Ten Men and the Gospel	3-32
Eilers, E. G.	
Questions on the Purchase of a Church Site	4-76
Ellwood, Cosmo C.	
Architecture and Religion	4-50
Elson, Edward L. R.	
Learning Team Work	9-11
Enders, Gertrude E.	
Time Chart for Ministers, A	2-11
Engel, Mrs. Joyce	
The Pastor's Wife, 1-55; 2-40; 3-54; 4-58;	5-42
How to Do, 6-40; 7-40; 8-48; 9-37;	10-112
Everett, Glenn D.	
Churches Set All-Time Building Record	6-9
Tax Law to Benefit Churches	8-36

F

Fangmeier, Julia Strain	
An Easter Drama Service	5- 11
Fangmeier, Robert A.	
Great Building Year	1- 10
Voice of the Church	6- 34
One of Methodism's Great Churches	8- 14
Close-up View of a Parochial School	9- 38
Meet Your Food Service Problems	9- 74
Fitt, Frank	
Charge to the New Pastor	3- 22
Fitzgerald, Thomas A.	
Increasing Church Giving	5- 18

Forsberg, Clarence J.	
The Ministry of Encouragement	1- 69
Forshaw, William	
Boats in a Fog	3- 64
The Transfiguration of Jesus	5- 9
A Pastoral Prayer	6- 14
Freer, Harold Wiley	
Prayers of Silence and Intercession	3- 80
My Troubles Are Because of Me!	7- 32
Frey, Edward S.	
Larger Rooms are Desirable	1- 22

10

Heino, Albert F.	
The Appeal of the Contemporary	4— 74
Building Site Planning	4— 74
Hersey, Norman L.	
Outdoor Presentation for Christmas, An	2— 13
For New Years Eve	3— 26
Hillyard, Walter S.	
Multi-Duty and Hard Wear	6— 15
Hockman, William S.	
Equipping the Church School Class- room	1— 12
Film Strips for Your Library	8— 21
Audio-Visual Aids in Your Church	9— 76
Audio-Visual Aids in the Church	10—104
Hodge, Marshall B.	
Broadcasting Good News	6— 11
Hodges, Graham R.	
The Crime of the Omnicompetent Clergyman	6— 18
The Preacher Who Couldn't Pray	10— 58
Howard, Donald B.	
Junior Lessons in Hymnody	2— 26
Howell, Erle	
Scientific Tests Reveal God's Will	6— 53
Hudson, Thomas Franklyn	
Moths	9— 54
Hunt, Robert A.	
File of Recorded Sermons	3— 20
Hunter, Stanley Armstrong	
The Meaning of Names	2— 72
From the Wells of Salvation	5— 77
Hunter, William H.	
Tips on Buying a Tape Recorder	2— 86
Direct Mail Evangelism	3— 68
Stenafax Stencils Now More Readily Available	10— 27

1

Ice, Orva Lee	
A Conspiracy	9- 27
Taking Pride in the Ministry	10- 44
The Bible Still the Best Source Book	10- 45
Preaching Where the People Live	10- 47
Imhoff, Roger G.	
The Lord God Reigneth	2- 64

J	Jackson, Stoney	
	Our Religious Saviour Committee	3- 14
	All-Christian Sportsman College Football Team	3- 43
	James, Richard L.	
	Ask the Man Who Tithes	2- 60
	Pastor's Ever Ready Assistant	8- 38

K	Kelly, T. W.	
	Get the Most From Remodeling Materials	1- 44
	Kemp, Charles F.	
	Suggestions on Going to Church	1- 28
	Kirkland, Bryant M.	
	A Sermon Calendar for the Year	10- 18
	Kuntzleman, W. A.	
	Service for New Year's Eve	3- 34

L	Lantz, John Edward	
	Purpose of Group Discussion	3- 10
	Getting Your Group to Pull Together	4- 15
	Getting Your Group to Agree	5- 30
	Essentials of Leadership	8- 22
	Leach, Ethel K.	
	Recommended Music for Choir and Organ	10- 50
	Leach, William H.	
	Steps Toward a New Building	1- 14
	Experiences in Church Counseling	3- 71
	The Over-Night Rest Cure	6- 26
	The Assurance of Things Hoped for	7- 73
	Communion Vignettes	8- 68
	We Are Building for Christian Education	9- 18
	Lee, W. Howard	
	Try Something, 2-43; 5-16; 7-28; 8-61;	9- 26

M	McBridge, C. R.	
	Rural Church Lives Again	3- 12
	McDill, Lila B.	
	What Is She Saying?	7- 40
	McKelvey, John W.	
	As a Man Thinketh	6- 65
	MacKay, Minnette	
	Palace of Christ the King	3- 11
	Mackenzie, James C.	
	Traditional or Modern	1- 9
	The House of the Most High	4- 11
	MacLennan, David A.	
	Priming the Preacher's Pump, 1-48; 2-44; 3-40; 4-41; 5-44; 6-44; 7-44; 9-42;	10- 60
	Marts, Arnaud C.	
	America's Greatest Philanthropic Force	7- 36
	Mathews, Arnold	
	Mobilize Your Woman Power	4- 58
	McDill, Lila B.	
	When the Minister Entertains	1- 55
	McKelvey, John W.	
	Is Not This Joseph's Son?	2- 34
	Meadowcroft, Ralph S.	
	Dedication of An Altar Window (The)	3- 62
	Meister, John W.	
	Knowing More About Less	3- 9
	Morrill, Belle Chapman	
	Verses at Sunrise	1- 8
	Incarnation	2-101
	Lenten Verses	6- 25
	Poems of Devotion	7- 35
	Murphy, Warren and Prudence	
	Devotions for Mother's Day	7- 11

N	Nickless, Alfred S.	
	Counseling in Marital Relationships	3- 38
	Nygaard, Norman E.	
	The Perils of Freedom	5- 18

O	Oestreich, Clarence	
	Outlines for Lenten Sermons	5- 54
	Outlines for Easter Sermons	6- 19
	Ogden, Margaret Stillman	
	The Joy of Giving	9- 37

P	Parker, Seth A.	
	The Interviewer	8- 80
	Parks, Ralph W.	
	Integrating the Parish Program	10- 36

R	Rankin, Walton W.	
	Review of Religion: 1953-1954	10- 11
	Ratchliffe, Margaret	
	Here a Dollar, There a Dollar	3- 54
	Grandma's Doll House	5- 42
	Rest, Friedrich	
	Symbols for Color Hanging	5- 24
	Reynolds, Keld J.	
	To Educate the Whole Man	9- 13
	Rickert, Mrs. Harvey	
	In the Garden of My Heart	7- 20
	Ridpath, Clark A.	
	Glory, Awe and Decay	6- 42
	Riney, Earl	
	Selected Short Sermons, 1-6; 2-6; 3-6; 4-6; 5-6; 6-6; 7-6; 8-6; 9-4;	10- 6
	Roberts, A. Myfanwy	
	Recordings in Christian Education	8- 32
	Recordings in Church and School	
	Talking Records	10-113
	Robinson, Eric M.	
	George Smith: Lover of Flowers	7- 64
	Roshaven, S. Walter	
	The Right Hand of Fellowship	6- 56
	Russell, Eudora Groves	
	A Christmas Trinity	2- 53

S	Salsburg, Adolph L.	
	What the Jew Owes His Synagogue	2- 66
	Sando, Patty G.	
	Bible Speaks to Us Today, The	2- 40
	Schilling, Charles	
	As the Organist Sees the Preacher	1- 74
	Schott, John	
	A True Hero of the Cross	1- 67
	First Things First	2- 87
	Scottford, John R.	
	Planning the Church Kitchen	1- 40
	What Makes a Congregation?	10- 30
	Sitler, Lilian Doyle	
	The Christmas Story	2- 54
	Small, Marvin	
	"Acres of Diamonds"	6- 77
	Smith, Douglas A.	
	Church: Garment of God's Glory (The)	3- 59
	Smith, H. Augustine	
	Watchman, Tell Us of the Night	2- 22
	Smith, Zay, A.I.A.	
	Heating the Church School	6- 32
	Southard, Samuel	
	The Pastor and the Mentally Ill	8- 70
	Stellhorn, A. C.	
	Lutheran Parochial Schools	9- 9
	Stoll, George	
	The Church and the Corrective Institutions, 1-46; 2-52;	3- 51
	The Machinery of Sympathy in Operation	4- 38
	The Case of the Red Headed Boy	5- 40
	A Funeral for They	7- 76
	Possibilities Unlimited	9- 70
	Stouffer, R. P.	
	Across the Canadian Border	9- 28
	Street, Arthur L. H.	
	Tax Exemption of Parsonages	1- 64
	Taxation of Dually Used Church Property	2- 74
	Church Sexton and Workmen's Compensation	3- 52
	Legal Aspects of Building Projects	4- 12
	Churches May Be Excluded from Residential Districts	6- 28
	Village Zoning Against Churches Void	8- 19
	Validity of Trust for Foreign Missions	9- 52
	When Church Trust Fund Objects Cease	10- 5

T	Tee, Lawrence E.	
	Keeping the Trustee Informed	7- 14
	Thayer, C. R.	
	The Unbridged Gap	10- 15
	Thomas, Milton	
	A Minister Renews His Education	6- 37
	Vacation at Historic Shrines	8- 59
	Thompson, David W.	
	Program for Vacation School	8- 52
	Tilton, Mabel M.	
	Prayer of a Minister's Wife	7- 43
	Tobey, Hamlin G.	
	Hard to Justify Cubbyholes	1- 22
	Traver, Amos John	
	Audio Visuals in Theological Training	8- 9

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Inquiries Welcomed

Uhlinger, James R. Fiction for Ministers, 1-87;	2-84; 78
Updegraff, John C. Shepherd Remembers, A.	2-18
V	
Veh, Raymond M. Provide Rooms for Curricular Activity	1-20
W	
Ward, William A. Some Do's for the Church Editor	4-18
Westphal, Clarence A. Youth Fellowship Project	8-11
Wilcox, Clyde H. Credo	1-54
Williams, Frank Curtis Ceramics Pay Many Dividends	2-15
Wilson, Grover Being Friendly for Jesus	2-32
The Three Judges	4-79
Wolseley, Roland E. Do Right by Your Speakers	6-16

Index by Title

Title	No.—Page
A	
Accessories Give It Multiple Use	8-26
"Acres of Diamonds"	6-77
Across the Canadian Border	9-28
Altar or Communion Table	2-71
America's Greatest Philanthropic Force	7-36
Appeal of the Contemporary, The	4-26
Appraising the Drive-in Service	1-39
Architects Report on New Church Construction, The, 2-100; 3-86; 4-82; 5-74; 6-74; 7-56; 8-79;	9-44
Architecture and Religion	5-50
Are You a "Snipping" Reader?	8-13
As a Man Thinketh	6-65
As the Organist Sees the Preacher	1-74
Ask the Man Who Tithes	2-60
Assurance of Things Hoped for, The	7-73
Audio-Visual Aids in the Church	10-104
Audio-Visual Aids in Your Church	9-78
Audio Visuals in Theological Training	8-9
B	
Being Friendly for Jesus	2-32
Bible Societies Launch 150th Anniversary Celebration	7-34
Bible Speaks to Us Today, The	2-40
Bible Still the Best Source Book, The	10-45
Blessing of the Tools, The	10-72
Boats in a Fog	3-64
Booklet on Direct Mail for Churches	3-90
Broadbent, Charles D. Helpful Hints for Perambulating Parson	9-73
Broadcasting Good News	6-11
Building Site Planning	4-74
Built For Student Participation	1-26
C	
Case of the Red Headed Boy, The	5-40
Ceramics Pay Many Dividends	2-15
Charge to the New Pastor	3-22
Christian Prayer Wheel	3-67
Christmas Story, The	2-54
Church and the Corrective Institutions, The, 1-46; 2-52;	3-51
Church: Garment of God's Glory (The)	3-59
Church Giving Reaches New Height	5-78
Church Lighting	10-20
Church Management Publicity Contest	2-58
Church Pays for New Kitchen in One Evening	10-17
Church Roof That Refused to Die, The	10-38
Church Sexton and Workmen's Compensation	3-52
Church Wedding, The	2-88
Churches May Be Excluded from Residential Districts	6-28
Churches Set All-Time Building Record	6-9
Close-up View of a Parochial School	9-38
Cock on the Church Spire, The	9-36
Commendable Economy?	5-76
Communion Vignettes	8-68
Conspiracy, A	9-27
Cottage Meetings and the E.M.C.	6-30
Counseling in Marital Relationships	3-38
Crime of the Omnipotent Clergyman, The	6-18
Cubbyhole Rooms: A Symposium	1-20

Deck the Halls Party	2-38
Dedication of an Altar Window (The)	3-62
Devotions for Mother's Day	7-11
Dilemma of a Pastor's Wife	8-48
Direct Mail Evangelism	3-68
Do Right by Your Speakers	6-16
Dr. Bird Remembered	1-88

E	
Easter Anthology, An	5-82
Easter Drama Service, An	5-11
Equipping the Church School Classroom	1-12
Essentials of Leadership	8-22
Experiences in Church Counseling	3-71

F	
Fiction for Ministers, 1-87; 2-84, 3-78; 4-73; 5-73; 6-71; 7-71;	8-78
File of Recorded Sermons, A	3-20
Film Strips for Your Library	8-21
Floor Space Survey of Protestant Churches	9-72
For New Years Eve	3-26
For the Advancement of the Christian Faith	2-63
First Things First	2-87
From the Wells of Salvation	5-77
Funeral for They, A	7-76

G	
George Smith: Lover of Flowers	7-64
Get The Most From Remodeling Materials	1-44
Getting Advent into the Homes	2-38
Getting Your Group to Agree	5-30
Getting Your Group to Pull Together	5-15
Glory, Awe and Decay	6-42
"God Love a Cheerful Giver!"	8-64
Grandma's Doll House	5-42
Great Building Year	1-10

H	
Handbook of Dedications, The	10-74
Service for the Laying of a Corner Stone	74
The Dedication of a Memorial Chapel	74
Litany for the Dedication of an Educational Building	76
Prayer for Dedication of Financial Pledges for a New Year	77
A General Order for the Reception of Members	77
Dedication of Christian and National Flags	79
Dedication of Altar Memorial Vases	80
The Dedication of an Organ	81
Prayer for the Dedication of New Band Uniforms	91
Cross Lifting Ceremony	91
Office for the Blessing of an Altar	91
The Dedication of Memorial Cross and Candle Sticks	102
The Dedication of a Tower Memorial Clock	102
Dedication of Chapel Organ or Piano	103
A Service for the Re-Dedication of Church Members	103
Hard to Justify Cubbyholes	1-22
Heating the Church School	6-32
Helpful Hints for Perambulating Parson	9-73
Here a Dollar, There a Dollar	3-54
Honors for Church and Minister	3-36
Hosannah	5-32
House of the Most High, The	4-11
How to Do	6-40

I	
If Thou Canst Believe	4-54
Immortality, the Gift of God	5-36
In the Garden of My Heart	7-20
Increasing Church Giving	5-15
Integrating the Parish Program	10-36
Interest Type Arrangement	1-20
Interviewer, The	8-80
Is Not This Joseph's Son?	2-34
It's Good News Today	3-53

J	
Jest for the Parson, 1-54; 2-50; 3-51; 4-50; 6-50; 7-49; 8-45; 9-51;	10-71
Joy and Suffering	8-18
Joy of Giving, The	9-37
Junior Lessons in Hymnody	2-26

K	
Keeping the Trustee Informed	7-14
Knowing More About Less	3-9

L	
Lang's, Alois, Last Carving	9-6
Larger Rooms are Desirable	1-22
Laying of the Cornerstone, The	4-81
Learning Team Work	9-11
Legal Aspects of Building Projects	4-12
Lenten Verses	6-25
Let Us Give Thanks	2-14
Liturgical and Executive Calendar	10-66
Locating the Church Office	1-18
Lord God Reigneth, The	2-64
Love and Severity	7-16
Lutheran Parochial Schools	9-9

M	
Machinery of Sympathy in Operation, The	4-38
Magnify the Responsive Reading	3-16
Meaning of Names, The	2-72
Meet Your Food Service Problems	9-74
Memoirs of Viscount Simon, The	7-9
Methodist Recommendations	1-22
Milwaukee Makes Dartball Famous	9-53
Minister Renews His Education, A	6-37
Ministers' Vacation Exchange, 5-58; 6-54; 7-52; 8-56;	9-72
Minister's Wife's Dilemma (Letters)	10-112
Ministry of Clouds, The	2-9
Ministry of Encouragement, The	1-69
Mission and Unity	1-73
Mobilize Your Woman Power	4-58
Model Helps to Sell New Church	3-8
Moths	9-54
Multi-Duty and Hard Wear	6-15
My Troubles Are Because of Mel	7-32

N	
National Architectural Awards for Religious Buildings	7-13
New Products for Churches, 1-94; 2-102; 3-85; 4-85; 5-85; 6-78; 7-78; 8-84; 9-76;	10-114
Notable Quotes, 1-52; 2-50; 3-45; 4-48; 5-62; 6-50; 7-49; 8-45; 9-50;	10-70
Notes on Church Insurance	9-8

O	
One of Methodism's Great Churches	8-14
Open the Door, Richard	1-68
Our Religious Kefauver Committee	3-14
Outdoor Presentation for Christmas, An	2-13
Outlines for Easter Sermons	6-19
Outlines for Lenten Sermons	5-54
Over-Night Rest Cure, The	6-26

P	
Palace of Christ the King	3-11
Paradox of Judgment, The	9-7
Paradox of the Kingdom, The	6-60
Parson's Book of the Month, 1-52; 2-49; 3-45; 4-48; 5-51; 6-48; 7-46; 8-44; 9-48;	10-63
Pastor and the Mentally Ill, The	8-70
Pastoral Prayer, A	6-14
Pastor's Ever Ready Assistant	8-38
Pastor's Wife, The, 1-55; 2-40; 3-54; 4-58; 5-42; 6-40; 7-40; 8-48; 9-37;	10-112
Perils of Freedom, The	5-18
Personal Touch in Church Finance, The	9-24
Planning the Church Kitchen	1-40
Poems of Devotion	7-35
Possibilities Unlimited	9-70
Prayer of a Minister's Wife	7-43
Prayers of Silence and Intercession	3-80
Preacher Angler, A	1-72
Preacher Who Couldn't Pray, The	10-58
Preaching Where the People Live	10-47
President's Prayer, The	10-23
Priming the Preacher's Pump, 1-48; 2-44; 3-40; 4-41; 5-44; 6-44; 7-44; 8-40; 9-42;	10-60
Program for Vacation School	8-52
Protestant Trade Directory, A	10-118
Provide Rooms for Curricular Activity	1-20
Purpose of Group Discussion	3-10

Q	
Questions on the Purchase of a Church Site	4-76

R	
Radiant Heating Used in Churches	6-28
Re-Appraisal of Social Action, A	4-22
Recommended Music for Choir and Organ	10-50
Recordings in Christian Education	8-32

Recordings in Church and School	10-113
Talking Records	10-113
Religion in the British Isles, 1-90;	7-75
4-77;	
Religious News Items, 1-10; 1-24;	
1-27; 1-62; 2-16; 2-57; 2-58;	
2-62; 2-95; 2-96; 3-8; 3-15;	
3-18; 3-24; 3-36; 3-84; 3-88;	
3-89; 4-8; 4-11; 4-14; 4-18; 4-36;	
4-40; 4-80; 4-86; 4-87; 5-76;	
5-80; 5-82; 5-83; 5-84; 5-86;	
5-88; 6-10; 6-12; 6-22; 6-75;	
6-80; 7-49; 7-34; 8-13; 8-23;	
8-89; 9-6; 9-27; 9-36; 9-50; 9-51;	
9-56; 9-59; 9-66; 9-69; 10-33;	
10-48; 10-59; 10-104;	10-117
Review of Religion: 1953-1954	10-11
Right Hand of Fellowship, The	6-56
Rules for Church Weddings	7-50
Rural Church Lives Again	3-12
Scientific Tests Reveal God's Will	6-53
Selected Short Sermons, 1-6; 2-6; 3-6;	
4-6; 5-6; 6-6; 7-6; 8-6; 9-4;	10-6

S

Sell Your Church Program	8-12
Sermon Calendar for the Year, A	10-18
Sermon Seeds, 2-44; 4-42; 5-46; 6-46;	
7-44; 8-40; 9-43;	10-60
Sermon Themes for Outdoor Services	5-14
Service for New Year's Eve	3-34
Service for the Sacrificial Luncheon	3-49
Service of Palms, A	5-34
Shepherd Remembers, A	2-18
Some Do's for the Church Editor	4-18
Special Days for the Church Year	10-68
Special Events Calendar, 4-14; 5-12;	
6-21; 7-19; 8-13; 9-34;	10-14
Spiritual Supremacy of the Traditional,	
The	4-30
Standard Operating Procedure for Ushers	10-124
Stenafax Stencils Now More Readily	
Available	10-27
Steps Toward a New Building	1-14
Stoney Jackson's All-Christian Sportsman	
College Football Team	3-43
Suggestions on Going to Church	1-28
Symbols for Color Hangings	5-24
Symbols for the Books of the Bible	4-33

T

Taking Pride in the Ministry	10-44
Tax Exemption of Parsonages	1-64
Tax Law to Benefit Churches	8-36
Taxation of Dually Used Church Property	2-74
Temper of our Times, The	7-58
Ten Men and the Gospel	3-32
That Man Rhee	2-12
Themes and Texts for Other Sermons,	
1-48; 3-42; 4-44;	8-40
They Say-What Say They? Let Them	
Say, 1-42; 2-97; 3-61; 5-60;	7-54
Three Judges, The	4-79
Time Capsule to Greet 2054 A. D.	9-71
Time Chart for Ministers, A	2-11
Tips on Buying a Tape Recorder	2-86
To Educate the Whole Man	9-13
Traditional and Contemporary Architec-	
ture	4-26
Traditional or Modern	1-9
Transfiguration of Jesus, The	5-9
Trends in Educational Facilities	1-60
True Hero of the Cross, A	1-67
Try Something, 2-43; 5-16; 7-28;	
8-61;	9-26

U

Unbridged Gap, The	10-15
Unique Adventures in Audio-Visual Aids	1-45
U. S. Reports on Clergy, Income,	
Numbers	8-28

V

Vacation at Historic Shrines	8-59
Validity of Trust for Foreign Missions	9-52
Verse Speaking for Lenten Worship	5-26
Victory of Easter, The	5-56
Village Zoning Against Churches Void	8-19
Voice of the Church	6-34

W

Watchman, Tell us of the Night	2-22
Water From the Well of Bethlehem	2-92
We Are Building for Christian Education	9-18
What Is She Saying?	7-40
What Makes a Congregation?	10-30

What the Jew Owes His Synagogue	2-66
When Church Trust Fund Objects Cease	10-5
When the Minister Entertains	1-55
Will You Pass Your March 15 Exam?	5-52
Winning and Keeping New Members	5-22

Y

You Need an Architect	4-9
Youth Fellowship Project	8-11

Index of Books Reviewed

Author, Title and Publisher	No.-Page
A	
Alexander, Hartley Burr-The World's	
Rim. (University of Nebraska Press)	10-89
Allen, Charles L.-God's Psychiatry.	
(Fleming H. Revell Company)	5-66
Althaus, Paul-Die Christliche Wahrheit.	
(Bertelmann, Guterloh)	1-86

B

Barker, Shirley-Fire and the Hammer.	
(Crown Publishers)	8-78
Barzun, Jacques-God's Country and	
Mine. (Little, Brown)	10-90
Bayne, Stephen F.-The Optional God.	
(Oxford University Press)	3-72
Berkouwer, G. C.-Modern Uncertainty	
and Christian Faith. (Wm. B. Eerdmans	
Publishing Company)	6-66
Bigelow, Arthur Lynds-Carrillon. (Prince-	
ton University Press)	4-74
Bitter, Dr. Wilhelm-Angst und Schuld	
in Theologischer her und Psychtherapeu-	
tischer Sicht. (Gemeinschaft Artz und	
Sellsorger)	1-83
Blair, Edward P.-The Bible and You.	
(Abingdon Press)	7-66
Bonnell, John Sutherland-The Practice	
and Power of Prayer. (Westminster	
Press)	9-63
Bosley, Harold A.-Preaching on Con-	
troversial Issues. (Harper & Brothers)	1-78
Bowie, Walter Russell-Preaching. (Ab-	
ingdon Press)	9-61
Braden, Charles S.-War, Communism	
and World Religions. (Harper &	
Brothers)	7-69
Brauer, Jerald C.-Protestantism in	
America. (The Westminster Press)	6-68
Brennan, Niall-The Making of a Moron.	
(Sheed & Ward.)	2-81
Brink, Frederick W.-God Speaks. (West-	
minster Press)	9-64
Brodnitz, Friedrich-Keep Your Voice	
Healthy-(Harper & Brothers)	3-77
Brooks, Van Wyck-Scenes and Portraits.	
(E. P. Dutton)	9-66
Brown, Jeanette Perkins-More Children's	
Worship in the Church School. (Har-	
per & Brothers)	1-76
Buck, Pearl S.-Come My Beloved. (The	
John Day Company)	2-85
Burleigh, John H. S.-Augustine: Earlier	
Writings (Westminster Press)	4-71
Burtner, Robert W. and Robert E. Chiles.	
A Compend of Wesley's Theology.	
(Abingdon Press)	10-84
Butterfield, Herbert-Christianity, Dip-	
lomacy and War. (Abingdon-Cokesbury	
Press)	5-67
Byrd, Annie Ward-Youth at Worship.	
(Broadman Press)	1-76
C	
Caldwell, John C.-China Coast Family.	
(Henry Regnery Company)	6-72
Carson, Gerald-The Old Country Store.	
(Oxford University Press)	9-66
Carstens, Grace-Born a Yankee. (The	
Macmillan Company)	7-71
Cary, Joyce-Except the Lord. (Harper &	
Brothers)	5-73
Caudill, Robert Paul-Broadman Com-	
ments. (Broadman Press)	5-72
Chappell, Clovis G.-In Parables. (Abing-	
don Press)	9-60
Chute, Marchette-Ben Jonson of West-	
minster. (E. P. Dutton & Company)	5-76
Clifford, Paul Rowntree-The Mission of	
the Local Church. (SCM Press,	
London)	2-49
Clough, Charlotte Marvin-Partners in	
Prayer (Doubleday & Company, Inc.)	7-67
Cohen, I. Bernard-Benjamin Franklin.	
(Bobbs-Merrill)	4-73

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SPRINGER FASHION UNIFORMS
SID H ST., N.E. - WASH. 2, D. C.

Colwell, Ernest C. and Eric L. Titus- The Gospel of the Spirit. (Harper and Brothers)	2-80
Crawford, Marion-Margaret. (Prentice- Hall)	8-78
Crawford, Robert P.-The Techniques of Creative Thinking. (Hawthorn)	8-78
Cronin, A. J.-Beyond This Place. (Little, Brown and Company)	2-84
Crowe, John H.-You Can Master Life. (Prentice-Hall, Inc.)	7-67
Cullmann, Oscar, translated by Floyd V. Filson - Peter: Disciple, Apostle, Martyr. (Westminster Press)	4-70
D	
Dahl, Borghild-Homecoming. (E. P. Dut-	
ton and Company)	5-76
Daniels, Dr. Anna K.-The Mature Wom-	
an-Her Richest Years. (Prentice-Hall, Inc.)	7-71
de Frees, Madeline-The Springs of Silence. (Prentice-Hall, Inc.)	7-71
Denonn, Lester E.-The Wit and Wisdom of Oliver Wendell Holmes. (Beacon Press)	6-72
Der Roemische Katholizismus, ein anderes Evangelium? (Evangelischer Verlag, Zurich)	1-84

DeWolf, L. Harold—A Theology of the Living Church. (Harper & Brothers) . . .	1- 82
Dibelius, Martin and Werner George Kummel—Paul. (Westminster Press) . . .	2- 83
Dillenberger, John—God, Hidden and Revealed. (Muhlenberg Press) . . .	9- 64
Divine, David—The Golden Fool. (The Macmillan Company) . . .	7- 71
Dix, Dom Gregory—Jew and Greek. (Harper & Brothers) . . .	9- 64
Dobbins, Gaines S.—Winning the Children. (Broadman Press) . . .	6- 72
Dodson, Kenneth—Away All Boats. (Little, Brown) . . .	8- 66
Dorey, Sister Mary Jean—Shepherd's Tartan. (Sheed & Ward) . . .	1- 84
Douglas, Charles—I take Thee—(by author) . . .	3- 78
Douglas, Earl L.—The Douglas Sunday School Lessons. (Macmillan Company) . . .	3- 74
Douglas, William O.—North From Malaya. (Doubleday & Company) . . .	1- 83
Dunham, Roland—Baldwin Book of Organ Playing. (Theodore Presser) . . .	1- 83

E

Eby, Robert L.—Electronic Organs. (Van Kampen Press) . . .	3- 76
Editors of "Guideposts"—What Prayer Can Do. (Doubleday) . . .	7- 67
Elicker, Virginia Wilk—Biblical Costumes. (A. S. Barnes and Company) . . .	7- 72
Emmons, Helen B.—The Mature Heart. (Abingdon-Cokesbury Press) . . .	1- 77

F

Feininger, Andreas—For the Preacher-Photographer Successful Photography. (Prentice-Hall, Inc.) . . .	7- 71
Ferrin, Vergilius, editor, Puritan Sage: Collected Writings of Jonathan Edwards. (Philosophical Library, Inc.) . . .	3- 72
The Protestant Credo. (Philosophical Library) . . .	6- 69
Ferris, Theodore Parker—The Story of Jesus. (Oxford University Press) . . .	3- 76
Finegan, Jack—Clear of the Brooding Cloud. (Abingdon-Cokesbury Press) . . .	1- 79
Fisk, Margaret Palmer—Look Up and Live. (Macalester Park Publishing Company) . . .	1- 76
Foot, Gaston—Living in Four Dimensions. (Fleming H. Revell Company) . . .	3- 74
Fordham, Forrest B.—Our Church Plans for Youth. (The Judson Press) . . .	5- 70

G

Gallico, Paul—The Foolish Immortals. (Doubleday and Company) . . .	3- 78
Gebhard, Edward W. and Anna Laura—Guideposts to Creative Family Worship. (Abingdon-Cokesbury Press) . . .	1- 76
Geldenhuys, J. Norval—Supreme Authority. (William B. Eerdmans Publishing Co.) . . .	10- 86
Gibson, George Miles—Planned Preaching. (The Westminster Press) . . .	9- 61
Gifford, Frank Dean—The Anglican Pulpit To-Day. (Morehouse-Gorham Co.) . . .	5- 64
Gilson, Etienne—Choir of Muses. (Sheed and Ward) . . .	3- 76
Goodspeed, Edgar J.—As I Remember. (Harper & Brothers) . . .	6- 70
Gosselink, Marion G.—Junior Story Talks. (W. A. Wilde Company) . . .	3- 74
Graham, Billy—Peace with God. (Doubleday & Company) . . .	5- 66
Grenfell, Capt. Russell, R.N.—Unconditional Hatred. (Devin-Adair Company) . . .	5- 72

H

Hall, James B.—Not by the Door. (Random House) . . .	9- 66
Hardy, Edward R.—Christology of the Later Fathers. (The Westminster Press) . . .	10- 87
Harkness, Georgia—Be Still and Know. (Abingdon-Cokesbury Press) . . .	2- 76
Hasley, Lucille—The Mouse Hunter. (Sheed & Ward) . . .	2- 84
Hedley, George—Christian Worship. (The Macmillan Company) . . .	6- 68
Henrichsen, Margaret K.—Seven Steeples. (Houghton Mifflin) . . .	6- 71
Hepner, Harry—The Best Things in Life. (B. C. Forbes and Sons) . . .	6- 71
Heuss, John—Do You Want Spiritual Power? (Seabury Press) . . .	5- 64

Higley, editor—Higley's Sunday School Lesson Commentary. (Higley Press) . . .	3- 74
Hilton, James—Time and Time Again. (Little, Brown and Company) . . .	2- 84
Holmes, John Haynes—My Gandhi. (Harper & Brothers) . . .	7- 69
Horn, William M., editor—Uniform Lesson Commentary. (Muhlenberg Press) . . .	3- 74
Howe, Reuel L.—Man's Need and God's Action. (Seabury Press) . . .	6- 66
Hudson, Winthrop S.—The Great Tradition of the American Churches. (Harper & Bros.) . . .	2- 78
Humphrey, Zephine—God and Company. (Harper & Brothers) . . .	4- 72
Hunt, Sir John—The Conquest of Everest. (E. P. Dutton) . . .	8- 78
Hunter, Archibald M.—A Pattern for Life: An Exposition of the Sermon on the Mount. (The Westminster Press) . . .	2- 82
Hyde, William J.—Dig or Die, Brother Hyde. (Harper & Brothers) . . .	10- 84

I

Ice, Orva Lee—Tomorrow Is Yours. (Abingdon-Cokesbury Press) . . .	5- 70
Ikin, A. Graham—Life, Faith and Prayer. (Oxford University Press) . . .	9- 63
Ingalls, Jeremy—The Galilean Way. (Longmans, Green and Company) . . .	5- 69
Interpreter's Bible, The Volume II. (Abingdon-Cokesbury Press) . . .	2- 76
Irlon, Paul E.—The Funeral and the Mourners. (Abingdon Press) . . .	8- 77

J

Jaarsma, Cornelius—Fundamentals in Christian Education: Theory and Practice. (Wm. B. Eerdmans Publishing Company) . . .	7- 74
Johnson, Paul E.—Psychology of Pastoral Care. (Abingdon-Cokesbury) . . .	3- 77
Jones, Bob—The Outdoor Picture Cookbook. (Hawthorn) . . .	8- 78
Jones, Edgar DeWitt—Sermons I Love to Preach. (Harper & Brothers) . . .	3- 76
Jones, G. Curtis—Which Way Is Progress? (The Bethany Press) . . .	7- 66
Jones, Ilion T.—A Historical Approach to Evangelical Worship. (The Abingdon Press) . . .	7- 70

K

Kampf, Harold—When He Shall Appear. (Little, Brown and Company) . . .	6- 71
Kaub, Verne P.—Communist-Socialist Propaganda in American Schools. (The Meador Press) . . .	5- 68
Kelley, C. F.—The Spiritual Maxims of Saint Francois De Sales. (Harper & Brothers) . . .	5- 71
Kelly, Emmett—Clown. (Prentice-Hall) . . .	8- 78
Kelsey, Alice Geer—Story Sermons for Juniors. (Abingdon-Cokesbury Press) . . .	6- 72
Kennedy, Gerald—A Reader's Notebook. (Harper & Brothers) . . .	8- 72
Kepler, Thomas S.—Religion for Vital Living. (The World Publishing Company) . . .	2- 80
A Journey into Faith. (Abingdon Press) . . .	9- 64
Kimbrough, Emily—Forty Plus and Fancy Free. (Harper & Brothers) . . .	10- 89
Klemme, Huber F.—The Bible and Our Common Life. (The Christian Education Press) . . .	3- 72
Koller, Charles W.—Tents Toward the Sunrise. (The Judson Press) . . .	8- 72
Krause, Herbert—The Oxcart Trail. (Bobbs-Merrill) . . .	10- 89

L

Lancaster, Bruce—Blind Journey. (Little, Brown and Company) . . .	3- 79
La Roe, Wilbur, Jr.—The Church We Love. (Abingdon-Cokesbury Press) . . .	5- 72
Latourette, Kenneth Scott—The Christian World Mission in Our Day. (Harper & Brothers) . . .	9- 62
Liemohn, Edwin—The Chorale. (Muhlenberg Press) . . .	4- 72
Lindbergh, Charles A.—The Spirit of St. Louis. (Charles Scribner's Sons) . . .	4- 73
Lindsell, Harold and Chas. J. Woodbridge—A Handbook of Christian Truth. (Fleming H. Revell Co.) . . .	2- 80
Long, Edward LeRoy, Jr.—Conscience and Compromise. (Westminster Press) . . .	8- 76
Love, Julian Price—The Gospel and the Gospels. (Abingdon-Cokesbury Press) . . .	4- 74
Luccock, Halford E.—Communicating the Gospel. (Harper & Brothers) . . .	7- 66

M

McArthur, A. Allan—The Evolution of the Christian Year. (Student Christian Movement Press) . . .	6- 70
MacMillan, William J.—The Reluctant Healer. (Thomas Y. Crowell Co.) . . .	2- 83
Marney, Carlyle—These Things Remain. (Abingdon-Cokesbury Press) . . .	1- 77
Marston, Sir Charles—The Bible Comes Alive. (Fleming H. Revell Company) . . .	2- 77
Martin, Martha—O Rugged Land of Gold. (The Macmillan Company) . . .	1- 87
Mason, F. Van Wyck—The Golden Admiral. (Doubleday & Company) . . .	1- 87
Mayer, Herbert Carleton—Young People in Your Church. (Fleming H. Revell Company) . . .	10- 87
McKibben, Frank M.—Guiding Workers in Christian Education. (Abingdon-Cokesbury Press) . . .	2- 83
Mead, Frank S., editor—Tarbell's Teachers' Guide. (Fleming H. Revell Company) . . .	3- 74
Michelfelder, William—A Seed upon the Wind. (Bobbs-Merrill) . . .	10- 90
Miller, Percy—Roger Williams. (Bobbs-Merrill) . . .	4- 73
Milton, John P.—Preaching from Isaiah. (Augsburg Publishing House) . . .	8- 73
Moffatt, James—The Bible: A New Translation, with Concordance and Maps. (Harper & Brothers) . . .	5- 72
Murray, A. Victor—Education into Religion. (Harper and Brothers) . . .	10- 87

N

Neill, Humphrey B.—The Art of Contrary Thinking. (The Caxton Printers, Ltd.) . . .	9- 65
Niles, D. T.—Preaching the Gospel of the Resurrection. (The Westminster Press) . . .	9- 61
Nygren, Anders, translated by Philip S. Watson. Agape and Eros. (The Westminster Press) . . .	5- 68

O

Oldham, J. H.—Life is Commitment. (Harper & Brothers) . . .	1- 80
Olmstead, B. L.—Arnold's Commentary (Light and Life Press) . . .	3- 74
O'Neal, Kelly—I Have Called You Friends. (The Bethany Press) . . .	9- 65
Osborne, G. Edwin—Christian Worship, a Service Book. (Bethany Press) . . .	1- 76
Osteyee, Edith Tiller—Writing for Christian Publications. (Judson Press) . . .	7- 74
Oursler, Fulton and April Oursler Armstrong—The Greatest Faith Ever Known. (Doubleday & Company, Inc.) . . .	4- 68
Outler, Albert C.—Psychotherapy and the Christian Message. (Harper) . . .	10- 82
Overstreet, Harry and Bonaro—The Mind Alive. (W. W. Norton) . . .	9- 66

P

Palmer, W. Scott—The Confessions of Jacob Boehme. (Harper & Brothers) . . .	8- 76
Pardue, Austin—Korean Adventure. (Morehouse-Gorham Co.) . . .	3- 78
Pastors of the Evangelical Lutheran Church—Occasional Sermons. (Augsburg Publishing House) . . .	4- 71
Passos, John Dos—The Head and Heart of Thomas Jefferson. (Doubleday) . . .	8- 78
Paton—Christian Missions and the Judgment. (Christian Student Movement, London) . . .	9- 62
Paton, Alan—Too Late the Phalarope. (Charles Scribner's Sons) . . .	2- 85
Pearce, Elizabeth Connolly and Rodgers, Betty Stuart—Altar Bound. (The Interstate Press) . . .	3- 78
Peare, Catherine Owens—John Woolman: Child of Light. (Vanguard) . . .	10- 90
Pearson, Roy M.—This Do and Live. (Abingdon Press) . . .	10- 82
Pezeril, Daniel—Rue Notre Dame. (Sheed & Ward) . . .	7- 69
Phillips, J. B.—Your God is Too Small. (The Macmillan Company) . . .	1- 81
Making Men Whole. (Macmillan Co.) . . .	3- 72
Plain Christianity. (The Macmillan Company) . . .	9- 65
Pike, James A.—Beyond Anxiety. (Charles Scribner's Sons) . . .	6- 66
Pittenger, W. Norman—Christ in the Haunted Wood. (The Seabury Press) . . .	6- 67
Poteat, Edwin McNeil—Mandate to Humanity. (Abingdon-Cokesbury Press) . . .	3- 72
Potter, Charles Francis—The Faiths Men Live By. (Prentice-Hall) . . .	9- 66

R	
Rall, Harris Franklin—Religion as Salvation. (Abingdon-Cokesbury Press)	1- 80
Reid, J. K. S.—Calvin: Theological Treatises Trans. (The Westminster Press)	10- 86
Rest, Friedrich—Our Christian Symbols. (Christian Education Press)	10- 89
Richter, Conrad—The Light in the Forest. (Alfred A. Knopf)	3- 78
Rodgers, Betty Stuart and Pearce, Elizabeth Connelly—Altar Bound. (The Interstate Press)	3- 78
Roosevelt, Eleanor—India and the Awakening East. (Harper & Brothers)	2- 80
Rouner, Arthur A.—When a Man Prays. (Fleming H. Revell Company)	1- 76
Rufie, Fred C.—Immanuel (Christopher Publishing House)	8- 77
Russell, Willard L.—Peace and Power Within. (Prentice-Hall)	9- 66
Rutledge, Archibald—Beauty in the Heart. (Fleming H. Revell Company)	7- 68

S	
Saarisuu, Arvi Henry—Pilgrimage to America. (Exposition Press)	1- 86
Safford, Dr. Henry B.—The Intimate Problems of Women. (Prentice-Hall, Inc.)	7- 71
Salmon, George D.—The Infallibility of the Church, a Refutation. (Baker Book House)	1- 85
Sanford, Agnes—Lost Shepherd. (J. B. Lippincott)	3- 78
Schmitt, Gladys—Confessors of the Name. (The Dial Press)	1- 87
Schofield, Joseph A., Jr.—53 Nature Sunday Talks to Children. (W. A. Wilde Company)	2- 83
Shinn, Roger L.—Christianity and the Problem of History. (Charles Scribner's Sons)	1- 82
Shoemaker, Samuel M.—How to Become a Christian. (Harper & Brothers)	5- 71
Slaughter, Frank C.—Storm Haven. (Doubleday and Company)	8- 78
Smart, James D.—The Recovery of Humanity. (The Westminster Press)	5- 64
Smith, Roy L.—New Light From Old Lamps. (Abingdon-Cokesbury Press)	1- 86
Smith, Wilbur M.—Peloubet's Select Notes. (W. A. Wilde Company)	5- 72
Snaith, Norman—Mercy and Sacrifice. (SCM Press, London)	8- 74
Sollitt, Kenneth W.—Preaching From Pictures. (W. A. Wilde Company)	2- 76
Soper, David Wesley—Major Voices in American Theology. (Westminster Press)	2- 78
Sorenson, Roy—How to Be a Board or Committee Member. (Association Press)	10- 88
Spann, J. Richard—The Church and Social Responsibility. (Abingdon Press)	3- 72
Sperry, Willard L.—Sermons Preached at Harvard. (Harper & Brothers)	4- 70
Stamm, Frederick Keller—One Fine Hour. (Harper & Brothers)	8- 72
Steere, Douglas V. and J. Minton Batten—The Very Thought of Thee. (The Upper Room)	9- 64
Stevens, William O. et al—The Inspirational Reader. (Doubleday & Company)	8- 78
Stevenson, Dwight E.—Faith Takes a Name. (Harper & Brothers)	8- 75
Stewart, James S.—A Faith to Proclaim. (Charles Scribner's Sons)	1- 78
Straton, Hillyer Hawthorne—Solving Life's Problems. (The Bethany Press)	10- 82
Street, James—The Velvet Doublet. (Doubleday & Company)	1- 87
Swain, J. Carter—Right and Wrong Ways to Use the Bible. (The Westminster Press)	2- 78
Sweazey, George E.—Effective Evangelism. (Harper and Brothers)	1- 79
Syrett, Harold C.—Andrew Jackson. (Bobbs-Merrill)	4- 73

T	
Tenney, Mary Alice—Blueprint for a Christian: World. (Light and Life Press)	8- 75
Tenny, Merrill C.—The New Testament. (Wm. B. Eerdmans Publishing Co.)	6- 69
Tharp, Louise Hall—Until Victory. (Little, Brown and Company)	6- 71
Thiry, Paul, Richard M. Bennett and Henry L. Kamphofner—CHURCHES AND TEMPLES. (Ronald Publishing Company)	8- 74

Thomas, Edith Lovell—Music in Christian Education. (Abingdon Press)	1- 83
Thurman, Howard—Meditations of the Heart. (Harper & Brothers)	7- 68
Tillich, Paul—Love, Power and Justice. (Oxford University Press)	10- 86
Torrey, R. A.—The Gist of the Lesson 1954. (Fleming H. Revell Company)	3- 74
Trench, Richard C.—Notes on the Parables of Our Lord. (Fleming H. Revell Company)	7- 66
Notes on the Miracles of Our Lord. (Fleming H. Revell Company)	7- 66
Trent, Robbie—What Is God Like? (Harper & Brothers)	5- 70
Truxal and Merrill—Marriage and the Family in American Culture. (Prentice Hall, Inc.)	7- 71

V	
Van Kuren, Floyd—The Game of Living. (Charles Scribner's Sons)	3- 72
Vann, Gerald—The Water and the Fire. (Sheed and Ward)	10- 82

W	
Walker, Harold B.—Upper Room on Main Street. (Harper & Brothers)	8- 72
Waltari, Mika—The Dark Angel. (G. P. Putnam's Sons)	2- 85
Weatherhead, Leslie D.—That Immortal Sea. (Abingdon Press)	9- 60
Weatherspoon, Jesse B.—Sent Forth to Preach. (Harper & Brothers)	9- 60
Webb, Perry F.—Doves in the Dust. (Broadman Press)	1- 78
Weber, Otto—Karl Barth's Church Dogmatics, An Introductory Report, translated by Arthur C. Cochrane. (Westminster Press)	7- 72
Weinreb, Nathaniel Norsen—The Babylonians. (Doubleday & Company)	1- 87
Wiegand, Albert Cassel—The Gospel of Prayer. (Wm. B. Eerdmans Publishing Company)	2- 76
Wilhelmsen, Frederick—Hilaire Belloc: No Alienated Man. (Sheed & Ward)	2- 82
Wittenberg, Rudolph M.—How to Help People. (Association Press)	10- 88
Witmer, Felix—The Yalta Betrayal. (The Caxton Printers, Ltd.)	5- 68
Witty, Paul—How to Become a Better Reader. (Science Research Associates)	3- 79
Woods, Ralph L.—A Treasury of Catholic Thinking. (Thomas Y. Crowell Co.)	5- 70

Quotable Poetry

Title	No.—Page
Angel Unawares, An	6- 39
Christ, the Core of Me	7- 18
Christianity Comes!	3- 58
Christmas Prayer, A	2- 39
Christmas Trinity, A	2- 53
Cleansing	6- 25
Come, Let Us Reason Together of Perfection	1- 75
Credo	1- 54
Deathless	7- 35
Easter Promise, The	7- 15
Footprints	6- 25
Forge, The	7- 35
Great Sermon	5- 14
Incarnation	2-101
Lot in Between (A)	3- 58
Loving Stirring	6- 25
Magic of Believing, The	5- 10
My Mother	7- 62
New Prince, New Pomp	2- 39
Not Yet	6- 25
On Scolding Absentees	3- 13
Our Cosmic Citadel	10- 5
Peace	8- 35
Pentecost Child	7- 35
Petition	6- 25
Prayer, A	7- 73
Preacher's Prayer, A	2- 65
Psalm of a Faithful Friend	3- 39
Sheep Stealer	5- 14
Soul's Need, The	6- 64
Temper	8- 30
Test, The	3- 39
There Shall Always Be the Church	6- 52
They Follow The Leader	3- 82
Things	5- 12
This Age	8- 45
Transcendent Beauty	1- 8
Unpersonalized Preaching	5- 31
Wiser Grown	1- 8
Working Children, The	6- 31

Prose Illustrations

Title	No.—Page
An Error	3- 58
Christian Vocation, The	2- 36
Inspiring Spirit, The	5- 16
Interesting News Shorts	3- 8
Jest for the Parson, 1-54; 2-50; 3-51; 4-50; 6-50; 7-49; 8-45;	9- 51
Maxims of Good Living	9- 25
Needs of a Man, The	1- 42
Notable Quotes, 1-52; 2-50; 3-45; 4-48; 5-62; 6-50; 7-49; 8-45;	9- 50
Wayside Philosopher, The	8- 31
What Christianity Means	9- 12
When A Man Prays	2- 24

Churches In Picture

Title	No.—Page
Baptist Temple, Akron, Ohio	10- 21
Beaumont, Louis D., Boy Scout Reservation, Chapel, St. Louis, Missouri	7- 13
Brandeis University	
Proposed Three Chapels for Catholic, Jewish and Protestant Students	10- 58
Brooklyn Heights Congregational Church, Cleveland, Ohio	1- 40
Buddan's Universal Church, San Francisco, California	7- 13
Central Christian Church, Danville, Illinois	4- 25
Chinese Community Methodist Church, Oakland, Calif. 3-front cover	3- 11
Christ the King Lutheran Church, Reseda, California	7- 26
Christ Church, Alexandria, Virginia	1- 72
Christian Church, The, South Pasadena, California	2- 8
Church of the Covenant, Cleveland Ohio	10- 20
Congregational Christian Church, Farmland, Indiana	7- 10
Denver Presbyterian Church, Houston, Texas	10- 10
Episcopal Church of the Holy Spirit, West Palm Beach, Florida	6- 13
First Baptist Church, Ames, Iowa	1- 26
First Church of the Nazarene, Chicago, Illinois	8- 8
First Congregational Church, Forks, Washington	7- 30
First Congregational Church, La Crosse, Wisconsin	cover & 4- 10
First Congregational Church, Spencer, Iowa	7- 13
First Methodist Church, Blair, Nebraska (Mural)	2- 28
First Methodist Church, Wadesboro, North Carolina	1- 15
First Presbyterian Church, Muncie, Indiana	3- 8
First Presbyterian Church, South Bend, Indiana	cover & 4- 12
Fourth Presbyterian Church, Chicago, Illinois (Windows)	4- 66
Glenciff Methodist Church, Nashville, Tennessee	9- 20
Grace Episcopal Church, Charleston, W.Va. (altar window)	3- 62
Highland Presbyterian Church, Chapel, Fayetteville, North Carolina, 1-cover & 24	
Holy Cross, Chapel, Sedona, Arizona	7- 13
Knox Presbyterian Church, Goderich, Ontario, cover & 5-13;	9- 30
Lakewood Methodist Church, Lakewood, Ohio	cover & 8- 14
Lambeth United Church, Lambeth, Ontario, 9-32;	9- 34
Latter Day Saints Church, Ontario, Oregon (Gymnasium)	6- 15
Lawrence Park Community Church, Toronto	9- 30
Lewis Creek Baptist Church, Shelby County, Indiana (Kitchen)	10- 17
Lions Club Proposed Chapel, Denver Colo.	4- 8
Marsh Memorial Chapel, Boston University	6- 15
Noble Road Presbyterian Church, Cleveland, Ohio	10- 21
Norwood United Church, Norwood, Manitoba 6-8;	9- 28
Daniel A. Poling Building, Columbus, Ohio	4- 38
Presbyterian Church, Fremont, Nebraska	1-11
Church of St. Andrew, Richmond Hill, New York City (Window)	2- 22
St. Agnes Home for the Aged, Chapel, St. Louis County, Missouri	7- 8
St. Joseph Episcopal Church, West Bangor, Pennsylvania	10- 38

1951-OUR CHURCH AT WORK-1951						
SUN	MON	TUE	WED	THU	FRI	SAT
1	2	3	4	5	6	
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31			
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				
1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31				

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SEPARATE LITERATURE OF EITHER ON REQUEST

Title	No.—Page
St. Luke's Episcopal Church, Tulsa, Oklahoma	5- 20
St. Peter's Evangelical Lutheran Church, Washington, D. C.	4- 20
San Marino Community Church, The, San Marino, California	9- 20
Second Congregational Church, Chapel, Greenfield, Massachusetts	cover 7
Second Presbyterian Church, Memphis, Tennessee Educational Building	1- 13
Spring Branch Presbyterian Church, Houston, Texas	10- 10
Trinity Lutheran Church, Seattle, Washington	1- 8
Trinity Lutheran Church, Springfield, Missouri	1- 16

Editorials

Title	No.—Page
Appreciated Confirmation, An	10- 10
Bible Societies Celebrate Anniversary "The Brewers' Big Horses"	4- 8
Catholic Protestant Switch Over	9- 5
Children's Revival, The	7- 7
Churchmen for the Year 1954	8- 8
Counseling Is a Serious Thing	8- 7
Destiny Which Shapes Our Ends, A	1- 7
Dr. Ballard to Visit the United States	7- 7
Does God Use an Adding Machine?	5- 8
Educational Building Claims Floor Space	9- 6
Extra Tax Exemption for Clergymen	7- 8
February in the Church Calendar	5- 8
Fifth Amendment, The	5- 7
Futility of Condescension, The	1- 7
Grace at Meals	8- 8
Just Suppose!	9- 5
Limitations of the Rotary System	3- 7
Man of Sorrows and Acquainted with Grief, A	5- 7
New Managing Editor, A	4- 7
Paid Endorsements	6- 8
Prayer and Prayer Meetings	2- 7
Prayers at a Price	3- 7
Recovery of Strength, The	4- 7
Selling Bonds to the Congregation	7- 8
Right to Worry, The	6- 7
There Is a Difference	1- 43
They That Take the Hydrogen Bomb	2- 7
Thirty Year Flash-Back, A	10- 9
What Is a Religious Emblem?	8- 7
World Do Move, The	5- 8

September Index

ARTICLES BY AUTHOR

Title	No.—Page
Bahmer, Robert H. The Washington Pilgrimage and the National Archives	11- 14
Ballard, Frank H. What the Christian Gospel Is	11- 7
Belden, Albert D. Religion in the British Isles	11- 84
Clinton, John D. The Des Moines Census Story	11- 36
Engel, Joyce The Pastor's Wife	11- 56
Forshaw, William The Pastoral Prayer	11- 58
Hockman, William S. Audio Visual Aids in the Church	11- 70
Hunter, William H. Job Management for the Preacher	11- 20
Ice, Orva Lee September and School	11- 29
Keast, A. Stanley Giving God Our Best	11- 28
Kerstetter, William E. The Spirit of the Founding Fathers and American Youth	11- 15
Leach, William H. Just Between Us Ministers	11- 69
MacLennan, David A. Priming the Preacher's Pump	11- 44
Mager, Eleanor Our Ever-Present Dilemma	11- 56
McKay, Douglas The Spirit of Abraham Lincoln	11- 13

Title	No.—Page
Riney, Earl Selected Short Sermons	11- 4
Roberts, A. Myrianwy Recordings for the Church School	11- 71
Schott, John The Awareness of God	11- 30
Sibley, Mrs. Georgiana Paraphrase of the 13th Chapter of St. Paul's Letter to the Corinthians	11- 16
Street, Arthur L. H. Taxation of Church's Collateral Activities	11- 11
Sutphin, Wyn Blair Doorbells and Churchbells	11- 18

ARTICLES BY TITLE

Title	No.—Page
Architects' Report on New Church Construction	11- 72
Audio Visual Aids in the Church	11- 70
Awareness of God, The	11- 30
Ecclesiastical Roster, The	11- 66
Des Moines Census Story, The	11- 36
Doorbells and Churchbells	11- 18
Giving God Our Best	11- 28
Jest for the Parson	11- 55
Job Management for the Preacher	11- 20
Just Between Us Ministers	11- 69
New Products for Churches	11- 85
Our Ever-Present Dilemma	11- 56
Paraphrase of the 13th Chapter of St. Paul's Letter to the Corinthians	11- 16
Parson's Book of the Month	11- 52
Pastoral Prayer, The	11- 58
Pastor's Wife, The	11- 56
Priming the Preacher's Pump	11- 44
Recordings for the Church School	11- 71
Religion in the British Isles	11- 84
Religious News Items 8, 11, 19, 34, 61, 65, 68	11- 11
Selected Short Sermons	11- 4
September and School	11- 29
Sermon Seeds	11- 46
Special Events Calendar	11- 42
Spirit of Abraham Lincoln, The	11- 13
Spirit of the Founding Fathers and American Youth, The	11- 15
Taxation of Church's Collateral Activities	11- 11
Wall Covering Development Suited to Church Interiors	11- 74
Washington Pilgrimage and the National Archives, The	11- 14
Washington Pilgrimage Reports, The	11- 12
What the Christian Gospel Is	11- 7

INDEX OF BOOKS REVIEWED

Title	No.—Page
Beck, Dwight M.—Through the Gospels (Harper & Brothers)	11- 81
Coffin, Henry Sloan—A Half Century of Union Theological Seminary (Charles Scribner's Sons)	11- 76
Crowe, Charles M.—Sermons from the Mount (Abingdon Press)	11- 78
Cummings, Oliver DeWolf—Guiding Youth in Christian Growth (Judson Press)	11- 80
Faulkner, William—The Faulkner Reader (Random House)	11- 82
Fiers, A. Dale—This Is Missions (Bethany Press)	11- 80
Freer, Harold Wiley and Hall, Francis B.—Two or Three Together (Harper & Brothers)	11- 76
Gilbreth, Jr., Frank B.—Inside Nantucket (Thomas Y. Crowell)	11- 82
Grant, J. W. D.—Outwit Your Appetite (Prentice-Hall)	11- 83
Hall, Francis B. and Wiley, Harold Freer—Two or Three (Harper & Brothers)	11- 76
Jenkins, Sara—Beating Wings (Thomas Y. Crowell)	11- 82
Johnson, Raynor C.—The Imprisoned Splendor (Harper & Brothers)	11- 79
Jones, G. Curtis—In Their Light We Walk (Bethany Press)	11- 80
Nygaard, Norman E.—The Every Member Canvass (Nygaard Associates)	11- 78
Paine, Stephen W.—Toward The Mark (Fleming H. Revell Company)	11- 81
Pfatteicher, Helen—In Every Corner Sing (Muhlenberg Press)	11- 79
Schlesler, John O.—Christian Teaching in the Churches (Abingdon Press)	11- 80
Schwartz, Herman S.—The Art of Relaxation (Thomas Y. Crowell)	11- 82
Slaughter, Frank C.—The Song of Ruth (Doubleday)	11- 82
Smith, Alson J.—Immortality: The Scientific Evidence (Prentice-Hall, Inc.)	11- 79

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Salesman for Church Collection Envelopes. Commission basis. Sales experience desired.

Send complete details to:

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FOR QUICK SALE

24-12 foot; 2-6 foot solid oak pews with hymn book and cup racks. Pews are in excellent condition. Being sold only because of change from Gothic to Colonial design. Six pews are but a year old.

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Fifteen 20' and Six 6' pews available after September 1, 1954. Pew bodies—elm; pew ends—oak; walnut finish; good condition. Any reasonable offer accepted.

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NEW FOLD-O-MATIC folding machine, \$116.60 (tax Incl.) sent PREPAID on 10-day free trial; MASTER ADDRESSOR with supply kit for 500 names, \$30.97; ELLIOTT ADDRESSERETTE, \$53.00; PRINT-O-MATIC postcard stencil duplicator, \$18.95; PRINT-O-MATIC full-size duplicator, \$79.50; all shipped prepaid. Send for our new catalog, mentioning CHURCH MANAGEMENT.

DONALD F. ROSSIN CO.

423 South 5th St.

Minneapolis 15, Minn.

EDITOR'S BOOK WANTED

The office of Church Management would like to secure a good used copy of a book by William H. Leach, now out of print, entitled The Cokesbury Funeral. If you have a copy of this book with the pages sufficiently clean for microfilming we will send our check for \$1.75 upon its receipt.

CHURCH MANAGEMENT, INC.

1900 Euclid Ave.

Cleveland 15, Ohio

Religion in the British Isles

(From page 86)

greater than the year before. The present meeting was the largest so far.

Canon Oliver Tomkins, Warden of Lincoln Theological College, said that they could never be content with a unity which was not an embodied unity.

Temperance In Britain

A report by the Hulton Readership Survey, 1953, indicated that there are 17 million men and 19 1/2 million women of "beer-drinking age." Advocates of the liquor trade would have us believe that everybody drinks. How often have we heard it argued at Brewster Sessions, when applications for licences are being made, that wherever and whenever people congregate, facilities for "drinking" should be granted to meet the "public need". We suspect that more often the intention is to create a need

rather than supply one which already exists.

In view of the evidence on every hand of the widespread serious consequences, personal and social, arising from the consumption of intoxicating liquor, we have no desire to minimise the evil. On the contrary, we affirm our conviction that "drink" is one of the major personal and social problems of our day. But it is time that this pretence of the liquor trade that "everybody drinks" was unmasked. The Royal Commission on Licensing 1929-31 referred to liquor-trade advertisements as "palpable scientific untruths"; this assumption that "everybody drinks" is a "palpable statistical falsehood". The truth is that among the people of adult age in this country there are over ten million total abstainers. What is the figure for U.S.A.? Can anyone tell us?

Television In Britain

The Executive Committee of the British Council of Churches has considered the arrangements for religious television programs under the auspices of the Independent Television Authority which the Government now proposes should be set up.

The committee received a report from its Chairman, the Bishop of London, of the discussions which he and other members of the Committee, representing the Church of England, the Church of Scotland and the Free Churches, had had with the Postmaster General, Earl De La Warr. It was learned with satisfaction that no religious body is to be permitted to "buy time" for television programmes under the new Authority; that no advertisements connected with religious organizations are to be permitted; and that no advertisements whatever are to be associated with any religious programmes.

THE THREE PURPOSE SERMON FOLDER

1. It collects ideas.
2. It provides a manuscript cover.
3. It is a sermon filing system.

Diagram of the sermon folder in its unfolded state. It features a large central area for notes, a classification section on the right with checkboxes for 'Sermon', 'Bible Study', 'Devotional', 'Prayer', 'Fasting', 'Giving', 'Singing', 'Dancing', 'Drama', 'Sports', 'Games', 'Puzzles', 'Trades', 'Hobbies', 'Miscellaneous', and a 'Filing' section at the bottom with checkboxes for 'File', 'Shelf', 'Pocket', 'Box', 'Drawer', 'Cabinet', 'Rack', 'Shelf', 'Pocket', 'Box', 'Drawer', 'Cabinet', 'Rack'. The folder is labeled 'THE THREE PURPOSE SERMON FOLDER' at the top and bottom.

This is the way the folder looks when it reaches you. The size is 9"x11 1/4". It fits the letter-sized filing cabinet. If you want to use it in the cabinet it is ready to use.

Diagram of the sermon folder in its folded state. It is a compact, rectangular folder with a central section for notes and a classification section on the right. The folder is labeled 'THE THREE PURPOSE SERMON FOLDER' at the top and bottom.

This is the way the folder looks when folded for the book shelf or your coat pocket. If you do not have a filing cabinet it can be placed directly on your book shelves. The size (folded) is 6"x9 3/4".

Prices: Single Folder—10c
16 Folders—\$1.25
50 or More—6 1/2c each

Church Management, Inc.

1900 Euclid Avenue
Cleveland 15, Ohio

Advertisers' Index

	Page		Page
Abingdon Press	64, 77, 82	Lighthouse	65
Academic Church and Choir Gowns	28	Little Giant Mfg. Co.	93
Adams Institutional Supply Co.	34	Ludman Corporation	47, 48, 49, 50
Adirondack Chair Co.	87	Maas-Rowe Carillons	52
Albion Vein Slate Co.	59	Maxwell Co., Inc., The	60
American Optical Co.	19	McFadden Lighting Co.	71
American Seating Co.	32	Meierjohan-Wengler	70
American Sunday School Union	61	Michigan Church Supply Co.	93
Anchor Post Products	22	Midwest Folding Products	52
Architectural Bronze & Alum. Co.	26	Ministers Life & Casualty Union	43
Artcraft Theatre Equipment Co.	42	Mitchell Mfg. Co.	54
Artvue Post Card Co.	87	Monroe Company	37
Ashtabula Sign Co.	51	Muhlenberg Press	81, 84
Austin Organs, Inc.	91	Nathan Straus-Duparquet	60
Bentley & Simon, Inc.	91	National Bible Press	83
Bernard-Smithline Co.	55	National Church Supply Co.	68
Bethany Press	81	National Fund-Raising Services	67
Biehl, B. F.	51	National Religious Press	53
Camden Artcraft Co.	54	New Castle Products	29
Campaign Associates	3	Ney Company, J. M.	30
Cathedral Craftsmen	83	North American Van Lines	68
Cathedral Envelope Co.	56	Novelty Lighting Corp.	25
Central School of Religion	61	Ossitt Church Furniture Co.	46
Church Management, Inc.	98	Page Fence Assn.	24
Clarín Mfg. Company	39	Payne Studios, Geo. L.	61
Clark Company, Inc., W. L.	96	Peters Glass Studio	87
Classified Advertisements	97	Petit & Fritsen	89
Clergy Emblem Mfg. Co.	83	Philadelphia Carpet Co.	33
Collegiate Cap & Gown Co.	56	Pick Co., Inc., Albert	60
Concordia Publishing House	79	Presbyterian Ministers' Fund	24
Connsonata	65	Prince George Hotel	54
Cotrell & Leonard, Inc.	87	Pro-Del Industries, Inc.	87
Cox Sons & Vining, Inc.	82	Pulpit Digest	96
Coxhead Corp., Ralph C.	41	Rauland-Borg Corp.	51
Creative Promotional Service	70	Redington Co., J. P.	40, 87, 93
Cuthbertson, Inc., J. Theo.	55	Regalia Mfg. Co.	55
Dampp-Chaser, Inc.	58	Religious Book Club	75
DeLong Seating Co.	31	Rolscreen Company	57
DeMoulin Brothers	61, 87	Russell Church Studios	54
de Rochemont Associates, Louis	23	Sams & Sons, L. L.	27
DuPont Ludox	3rd Cover	Sangamon Mills	54
Eastman Kodak Company	17	Schmitt Studios, Conrad	44
Endicott Church Furniture	18	Schulmerich Carillons	26
Estey Organ Corporation	56	Shwayder Brothers	45
Family Films, Inc.	38	Society for Visual Education, Inc.	1
Firestone Industrial Products	63	Spalding Publishers	60, 96
Fiske Iron Works, J. W.	31	Spencer Industries, Inc.	51
Frigidaire	21	Springer Fashion Uniforms	93
Geissler, Inc.	61, 84	Standard Publishing Co.	60, 78
Gestetner Corporation	69	Sudbury Brass Goods Company	91
Goodenough & Woglom Co.	54	Sunday School Guide Publishing Co.	46
Haas Company, Chas.	35	Sylvania Electric Products	44
Harper & Brothers	80	Tracy Company	30
Hillgreen, Lane & Co.	89	U. S. Bronze Sign Co.	34
Hillyard Chemical Co.	73	Universal Bulletin Board Co.	84
Holcomb & Hoke Mfg. Co.	4	Upper Room	83
Howe Folding Furniture	82	Verdin Company, The I. T.	46
International Bronze Tablet Co.	61	Victor Animatograph Corp.	72
Ireland Needlecraft	78	Vogel-Peterson Co.	42
Jersey Ceramic Art	58	Ward Company, C. E.	93
Jones, McDuffee & Stratton Corp.	60	Wells Organizations	4th Cover
Judson Press	28	Whittemore Associates	84, 91
Ketchum, Inc.	39	Winona Church Sign Co.	56
Kirby-Smith Associates	2nd Cover	Winterich's	57
Kriebel & Bates	52	Winters Specialty Co.	96
Lakeside Manufacturing Co.	40	Woolverton Printing Co.	91
Lamb Studios	91	Wurlitzer Company	71
Leach, William H.	89		

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How

"Meeting with Wells"

**can be a turning point in the life
of YOUR church**



In a letter (typical of the many Wells referrals from former clients) the pastor of a Welmer-client church recently wrote: "Our meeting with Wells Organizations was the turning point in the life of our church. We needed an educational building desperately. . . . In our first talk with Wells' representatives we realized we were talking with people who faced every problem we had, and had the answer."

The pastor is referring to the Wells Complimentary Conference. This is simply an informal meeting at which a Wells officer guides church leaders through a self-study of financial needs and fund-raising potentials.

With Wells assistance, the group can decide *what* the church should do, *what* is possible to do, *when* to do it, and *how* to do it. These basic decisions give proper direction and continuity to the church financial program. These are the decisions that mean the success of your program. That is why so many pastors, as well as laymen, consider the Complimentary Conference as the turning point in their progress.

Best Time to Hold a Conference

Naturally, you shouldn't make any building or budget fund-raising plans until you know your church's potential is. So the logical first step should be to "meet with Wells" to analyze your situation. The best time to contact Wells is at the first mention of building or budget expansion. Our experience proves this to be the most successful procedure for the church.

How to Arrange a Conference

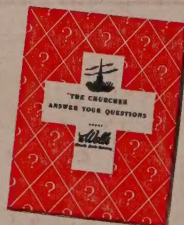
As a church leader or clergyman, you are invited to call collect or write the Wells office nearest you. The regional office will be pleased to make an appointment to meet with responsible church leaders at your church to help you create a plan of action. There is no charge or obligation for this Wells service.

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FORT WORTH, Electric Bldg.
HOUSTON, 711 Main St.

INDIANAPOLIS, Merchants Bank Bldg.
KANSAS CITY, Waldheim Bldg.
LOS ANGELES, Statler Bldg.
LOUISVILLE, Martin-Brown Bldg.
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